

Shields



Fifteen Years in
the Korea Mission

—

Ellen Parsons

FIFTEEN YEARS IN THE KOREA MISSION



By Miss ELLEN C. PARSONS

Editor of *Woman's Work for Woman*



I.—OPPORTUNITIES.

The history of the Presbyterian Mission in Korea has been that of passing through one door of opportunity after another.

The fact that the first treaty with the Hermit Nation was secured by the United States (in 1882) opened door Number One. When that treaty was ratified, a few keen eyes—not many on this side the ocean—saw that the hour had struck to enter Korea with the gospel, and one day the cable from New York to Shanghai vibrated with the single word “Corea.” Except for the efforts of two Scotchmen on the northern border, this cablegram was the first voice from Protestant Christendom to molest the age-old heathenism of Korea. It was destined to wake the echoes from end to end of the kingdom. The young physician who received that message understood that he was to go, in as unobtrusive manner as possible, to the capital of Korea and try whether

Door of Opportunity
No. 1.

his medical skill could keep him there and could open a path for the preaching missionary to follow. Dr. H. N. Allen reached Seoul, September 1884, and the U. S. Minister, Gen. Foote, made him physician to the Legation. No Korean could object to that. Thus was seized the first opportunity.

In February, 1884, the Board of Foreign Missions had, through a friend, received an offer of \$5,000 from the estate of Frederick Marquand with which to found a mission in Korea. To this sum a lady in Cleveland added \$2,000, and a pastor in New Jersey \$200 more. But not all minds were favorable to the undertaking. It was urged that the condition in Korea was unsettled and

likely to remain so for some time. It was a poor country. European powers were skirmishing off Port Hamilton and Vladivostock and who knew but Korea might soon be dismembered between them? Besides, we had missions enough on our hands. Many old stations were even now undermanned. To this view was opposed a far-sighted statesmanship and unshakable resolution. but it was nearly three months before they carried the day and the Board formally accepted those generous gifts. Thus was founded the first Protestant mission to Korea, and the door of Opportunity Number Two swung wide open before the Presbyterian Church.

December 5-8 following, Seoul was distracted with an insurrection. Six Koreans were murdered at an official dinner-party, and a seventh, the most prominent of all, near relative of the King, was terribly mangled and like to die. This was Prince Min Yong Ik who had been Ambassador to our country and went around the world

in the U. S. S. *Trenton*. Gen. and Mrs. Foote and all the Europeans fled as soon as possible from the scene of bloodshed to Chemulpo, the port. Not the American doctor. He wrote:

"We couldn't if we would and we wouldn't if we could. I came to do just such work. I can't leave these wounded people.

. . . We shall live in the Legation with the old flag flying, and trust the kind Father to care for us." It required no small degree

of nerve, for Mrs. Allen at least, to stay behind where buildings were burning and bullets now and then whizzing in the streets.

Dr. Allen was summoned to attend the Prince and, single-handed, withstood thirteen Korean so-called physicians who wished to pour their black wax into the gaping wounds. They looked on in wonderment while he sewed them up and tied the arteries. A Chinese general also looked on and had the good sense to engage the doctor's services for twenty of his soldiers who had taken part in the riot. These surgical operations were in the main successful, even the prince making a slow recovery. So was opened a third wide door of opportunity. Every mission which has since been



Opportunity
No. 3.

established in Korea, avails of the advantages won at this time.

The kind offices of Lieut. Foulk, who became U. S. *Chargé d'Affaires* at Seoul, forwarded missionary Opportunity Number Four. Could anything have been more humane or conciliatory towards a heathen sovereign who was easily startled than the proposition for a Royal Hospital to be conducted on principles of Western science? For 400 years there had been a sort of dispensary at Seoul under the King's patronage, and, in 1885, a thousand persons were nominally connected with it, and accordingly fed from the government crib. This body of pensioners was, of course, a foe to the new project, and it was even opposed by certain Europeans as "a proselyting institution." But, by favor of the King, the hospital was established and made a source of pride to the citizens. The announcement that physicians in charge would receive their salaries "from a benevolent society in America which supports similar institutions in China" was well received among people to whom China was the ancient and august suzerain. The building, simply a Korean house of the better class, accommodating forty beds, was put in repair by Government. The King named the hospital *Hay Min So*, "House of Civilized Virtue," Dr. Allen was placed in charge, and, when Rev. H. G. Underwood arrived, April 1885, he found it in full swing, "four to six operations every morning and about seventy dispensary patients in the afternoon." This was the first institution of Western civilization established in Korea.

Opportunity Number Five grew out of the call for a medically trained woman. Within three

months after Miss Annie Ellers reached Seoul (July 1886,) she had been professionally useful to the Queen, and received from her many proofs of affection. The way was now fully prepared for single women in the mission.

Opportunity
No. 5.

It is not within the scope of these pages to follow in detail a history of fifteen years, but only to outline the more salient events which successively afforded gracious opportunity for the development of the mission. Pursuing this aim, our next step introduces an inquiry: Seoul was at first the center of all things; what opened the door into the provinces? (1) Traveling Koreans, who had been converted through the labors of Rev. John Ross, of the Scotch Mission in Manchuria, had returned across the northern border, and led some of their countrymen to Christ. Among the first men baptized at Seoul were certain of these, and in 1887 there was a sufficient number of partially instructed men in Pyeng An province to warrant the appointment of a Korean helper there. (2) After patient itineration, living quietly for weeks at a time among the people in Pyeng Yang city, though it was not open to foreign residence and Government gave no guarantee of safety, the missionary won his way by human, friendly contact and ceaseless teaching of the truth, and gathered about him a little flock who "could not be laughed out of their religion." When persecution befell and two Korean Christians, though beaten and shut into the death cell, would not deny their faith; and when Rev. Samuel A. Moffett stood by the Christians at the risk of his life; attention was favorably drawn towards a religion that made such followers.

(3) Emphatically, the day of opportunity was ushered in by the Japan-Chinese war. When the people of Pyeng Yang learned that the King's palace was held by Japanese troops, panic seized them. The Christians alone were calm, and they went boldly about the streets urging men to put their trust in God. When the Chinese army surged up to the gates of their own city, September '94, and they were forced to fly, Christians carried their books with them in their boats, or in the loads slung upon their backs, and in all the villages whither they were scattered abroad "they followed the method they had seen pursued and preached the gospel to every man they met." From the spread of the truth, at this time, began the movement which has so greatly multiplied the number of believers in all that region. After the war, the gods of China dwindled in the respect of Koreans everywhere. The weapons which had overthrown their former mighty patron had come from the Western world—the religion of the West could no longer be despised.

Opportunity Number Seven was such as pertains only to a young mission. unhampered by precedent and ruts—the chance to strike out on new lines and in modern methods. Well has this been availed of.

The Korea Mission holds in its hand to-day the greatest of all its opportunities. Now is the time of outpouring of the Spirit of God and the contagion of Christianity new-born. The first Lord's Supper was celebrated Christmas Day, 1887, in Mr. Underwood's house at Seoul. About that time "seven baptized Christians" were present at

a service. Last year 841 communicants were received to the churches.

The word "church" in the Korea Mission means—not a complete organization with pastor and eldership, but a little congregation of baptized believers corresponding to the *ecclesia* of the first Christian centuries. Of such "churches," all self-supporting, there are 258 at the opening of 1900.

It is because our brethren in Korea realize their opportunity that they are spending themselves and being spent so fast, yet so joyfully, in wearying journeys, in exhausting examinations of catechumens and candidates for baptism. They know the joy of harvest, and it nerves them to strenuous tasks.

Here we may profitably stop to suggest what different results would have followed a failure to seize, in turn, any one of the opportunities named. Can those early givers cease to be grateful that they gave at the start? Those who put their shoulders under the infant mission and guided and pushed her to her feet may have had their burdens and disappointments, but how rich their reward to-day!

We may notice, also, that some personal instrumentalities which in the beginning were much counted on did not become, after all, the sources of chief blessing to Korea. There was Rijutei. He was exploited in letters from Japan. His picture was printed in America. He posed as another "man from Macedonia." Poor Rijutei fell under bad influences and, while doubtless the means of waking up much interest in Korea, he slammed-to the door, if not of personal salvation, of opportunity to be the first Korean apostle. Diplomacy was in the lead once.

Lost
Leadership.

It still has its sphere, but it was not that way the chief blessing came. Medical skill was for a time all-powerful. It will always take its own honorable place, but it was not through miracles of surgery that the wicked forsook his way. It is the simple, unbaited Gospel of Jesus, proclaimed persistently, fearlessly, broadcast; taught and lived, in love and faith and devotion; that has brought showers of blessing to the parched valleys of Korea.

The church must heed the lessons of the past fifteen years and buy up her present opportunity. So far from this favored mission transcending the need of the prayers of God's people, it is the very hour to cry mightily to Him that the harvest may fully ripen, till the little one has become a thousand and all Korea is the Lord's. This is the very time to support and encourage our brethren in every way. It is the last time in the world to be niggardly with the Korea Mission.

II.—RESULTS.

When the Mission to Korea was founded, the law of the country which decreed death to Christians had not been repealed, and the man was living, and by a sudden revolution might be placed on the throne, who only eighteen years before had put 20,000 Roman Catholics to death. On the other hand, one important fact was highly favorable to the introduction of Christianity. The reigning dynasty had withdrawn support to Buddhism. There was no entrenched literary religion.

Hearts were swept bare, and when a warm, living message came to them it would be welcomed.

Progress during the early years was sufficient to encourage—was remarkable compared with first fruits in some missions—but it was slow compared with what followed later. While it was believed that more than two hundred men around Seoul had read Mr. Ross' translation of the Bible or been instructed by his men; while it was known that some of them were secretly praying to the true God, they did not show themselves openly. They were afraid of ridicule and opposition.

Those who came to catechumen class were marked men, and every effort was made to tempt them to return to sinful habits which the "Jesus doctrine" men had forsaken. Mr. Underwood baptized the first Korean in July 1886. This man had read Chinese books opposing Christianity, and thereby his curiosity had been awakened to hear the other side. Those who first identified themselves with the Gospel of Christ were warned that they might lose their lives for it, and one man answered: "Though my King cut off my head for obeying my God, I shall be all right." In June '87, the total baptisms were nine; the next year they included five women. When, in December '91, twenty-three Koreans partook of the Lord's Supper, it was the largest number that had communed together at one time. For those early confessors were not always to be counted upon. Some of them were baptized where the itinerating missionary had found them, at points far distant from the capital. Some of them were never seen after their baptism.

The first Protestant church in the kingdom was organized at Seoul, September, '87. It has now

First
Believers.

expanded into *ninety-nine self-supporting churches*, three of them in the city and the rest in the country surrounding Seoul. In connection with Seoul Station, the gospel is preached regularly at 105 places. The communicants are 1,200, the adherents 2,800.



OUR FELLOW CHRISTIANS IN SEOUL.

Growth in the North has been even more remarkable. Pyeng Yang was not made a permanent station until 1894. Up to that time, missionary seed-sowing and oversight were accomplished only by means of long, rough journeys, attended with such accommodations of food and

lodging as Korean houses afford ; by holding temporary classes and by way-side instruction, or more formal preaching, wherever men would listen. The following outline indicates the rate of advance in this section :

Development of
Pyeng Yang Station.

- Sept., 1890. 3 baptized men in Pyeng Yang city, 3 reported believers ; no regular meetings, no leadership.
- Mar., 1891. 20-30 Christians found in Eui Ju, a provincial town.
1893. Church organized.
1895. 20 church members in the city ; 73 baptized persons in Pyeng An province ; 4 church buildings, wholly or partially completed.
1896. 150 added to the church ; 22 preaching places.
1897. 377 church members, 1,723 catechumens, 65 preaching places, 14 new church buildings provided by Koreans.
1898. 697 added to the church ; total members in this field, 1,050 ; self-supporting churches, 121 ; enrolled catechumens, 3,440 ; new church buildings, 44 ; Korean contributions, \$1,438 (gold).
1899. Church members, 1,512 ; self-supporting churches, 153 ; adherents, 6,433 ; total church buildings, 94, of which 38 were erected during the year, for which the people contributed 3,781.92 *yen*.

Fusan, a commercial town on the southeast coast, was occupied in 1891 and, four years later, missionary effort had pushed inland, one hundred miles from this point, to Taiku. The latter is a city of above 60,000 people, the capital of the rich Kyeng Sang province. This southern field has been the least adequately manned of all, and is practically undeveloped.

Missionaries were located in Gensan, on the northeast coast, in '92, but in 1899 were with-

drawn, the Australian Mission having come in with sufficient force to provide for that section.

Preaching the Word and building up the Church has been the primary aim in Korea. All else is secondary. This purpose has, however, had a strong backing, from the first, in the medical department. In the year '85-'86 Dr. Allen and Dr.

The Medical Arm, John Heron (who succeeded Dr. Allen as physician of the hospital and to the King) had, between them, 11,000 patients. Dr. Lillias Horton (Mrs. Underwood) succeeded Miss Ellers as physician to the Queen in '88. In 1899, 25,000 patients were treated at three centers, Seoul, Fusan and Pyeng Yang. The latter hospital reported three hundred important surgical operations. Fourteen physicians, six of them women, have joined the mission, and the only ones of its membership who have thus far laid down their lives for Korea were on the medical staff: Dr. Heron, Dr. Hugh Brown and Miss Jacobson, nurse.

Schools are, mostly, in the elementary stage and supported by Koreans. There is a small boarding-school for girls at Seoul, and "the nucleus of an academy" for boys at Pyeng Yang. The demand for education is coming.

Literary work has not been neglected. Messrs. Underwood and Gale are on the committee for Bible translation, which is composed of five representatives from four missions. The entire New Testament in Korean is just going through the press in Japan. Language helps have been prepared by several members of the mission and Mr. Gale's great Dictionary was printed in '96. A Hymn-book, various helps to Christian training, some

school text-books, Sunday-school lesson sheets, and a ten-page family newspaper, published weekly, indicate the industry of the mission.

III.—METHOD OF THE MISSION.

The Presbyterian Church has never before come to the place where it was so called to stand still and see the glory of the Lord pass by as on the field of its Korea Mission. In none of its other missions, furnished with equally devoted men and women, has there been a growth at once so rapid and so consistent. What is the secret of it?

It has not been owing to any popular movement. No wave of enthusiasm for Christianity or Western civilization has swept over the land. Obstacles are as definite and apparent in Korea as anywhere else. Oriental vices are as stalwart, the rottenness of human nature is as real. The fear of spirits is prevalent, resort to sorcery is common. Ancestral sacrifices are imbedded in the social foundations, and Oriental social customs hold the people in bondage. Acceptance of Christianity is to a great extent the loss of worldly gain. Add to this, ignorance. Many Koreans hearing with the ear have believed, but they could not read the Bible for themselves. “As we were leaving, one of the women, referring to their ignorance, said, ‘Your leaving us thus is as if a mother should leave her nursing child.’ These Christians beg for some one to teach them.” “A woman sixty-eight years old said: ‘I learned a sentence from Mrs. Han and forgot it; forgot again, asked about

Obstacles to
Christianity.

it day before yesterday and again yesterday, and now I have forgotten it.' ”

Finally, persecution has been the rule. Of the year just closed the same report is given as in all preceding years: “No field of work has been reported without mention, in one way or another, of persecution; but in the midst of it the Christians have been given grace to receive it, not in a spirit of resentment, but in a spirit of love and rejoicing.”

The method which Dr. Nevius pursued in China, and which has been generally called by his name, is the method of the Korea Mission. First, itineration—then more itineration—constant itineration; hand-picking; believers in a given neighborhood associated into a “group,” with one of their own number appointed “leader”; all statedly studying the Scriptures and worshipping together; groups sifted and the catechumen class developed; baptism, after long instruction and probation; the Church kept simple, self-support introduced at the start, as little machinery as possible. There is no Presbytery in Korea, yet. This system has developed a great sense of responsibility for the gospel in Korea Christians. They regard themselves as individually called to communicate the truth they hold. They voluntarily preach from house to house in their villages. Thousands of portions of Scripture and tracts have been voluntarily sold by men traveling about the country on their own business. There is a cheerful, devoted body of unpaid workers, like a man whom Mr. Speer saw, who came in to report upon his visit to “thirty-one congregations.”

Last spring two Pyeng Yang women, returning

“with radiant faces” from a preaching trip, without stopping to take food or rest, hastened to report to Mrs. Moffett. “One said that along the way they often had many insulting things to bear when they were known as Christians, but she smiled and added: ‘That does not make any difference when it is for Jesus’ sake, and when we can bring home such things as these,’—and she handed me some spirit garments and a little brass implement given up by a sorceress, who had ceased using incantations to demons and now knows the true God.”

Workers
Without Pay.

Dr. Georgiana Whiting mentions a dish seller, “a woman filled with the Spirit, who has preached wherever she has gone selling dishes, and not a few have believed through her word.”

“Last winter,” writes Mr. Moffett, “nearly a score of the men (of one church in Suk Chun County) went two by two into the unevangelized section, north and east, selling books and preaching, and from this new groups have developed in three counties. Six years ago, when passing through An Ju, I talked with an old man and left with him a copy of the Gospel of Mark. For six years he has been reading and re-reading it, and, this year, hearing of a church at Sun Tol, five miles from his village, he came there for further instructions. When I visited the church, he, with six others from his neighborhood, came to be received as catechumens—one of several such instances met this year.” (1899).

A missionary writes: “It is the evangelistic spirit fostered in the training classes which, *carried back into all the country churches*, has led to the formation of new groups of believers. The

spread of Christianity is due almost wholly to *spontaneous evangelistic efforts of Korean Christians*. The church is growing up indigenous, self-supporting, self-propagating, and bids fair to cover the land."

IV.—CHARACTER OF THE CHURCH IN KOREA.

(FROM REPORTS OF 1899.)

Miss Wambold writes: "At Tang Chin the last resident of the village became a believer, so the entire little settlement is Christian. The people all came out to meet me, and I felt exactly as if I were going home. They were so kind and gentle it seemed as if I were not in a heathen country at all."

Mr Gifford mentions Mr. Yi, who, in the midst of trouble, took to drinking, "and soon had his wife presiding over the wine bottle in a saloon. He was dealt with, and at the time of my last visit there was a marked change. He was then ferryman on a poor little boat, where, at low tide, he had to wade across a wide mud flat, carrying passengers on his back; the contrast between the former easy inactivity and the heavy work and wading in ice-water in February, called forth praise to God for the Christian hero who, in Christ's strength, had put away his former sinful occupation."

Mrs. Underwood says: "One candidate for baptism, an ignorant old woman, was asked where Jesus dwelt: 'With me at my house.'

She was then asked if He dwelt only at her house. She answered, 'Oh, I am an ignorant old woman, I don't know; but I know that He is at my house.'

Mr. Baird asked "the humble earnest people of Nong Kang" if they could afford to take time, as



THE SARANG, OR RECEPTION ROOM, AT TAIKU.

they are very poor, to meet and study. "They answered feelingly: 'Oh, teacher, you have come 30,000 *li* to teach us, shall we not take some trouble to learn God's word?'"

Rev. Graham Lee: "Last Sunday (August 20. 1899) we had communion service in Pyeng Yang Church, and fifty-nine were baptized, thirty-two women, twenty-seven men. Among those re-

ceived was old white-haired Pak, who is an historic character. When the *General Sherman** grounded up here, just below the city, the police magistrate went aboard to investigate. It seems those people in charge of her, who were evidently bent on robbery, held the magistrate on board as prisoner. This Pak, then young and very strong, picked up the police magistrate in his arms, jumped into the river with him and managed to get ashore. For this brave deed he was rewarded with a small rank by the government. The old man is quite a character, and it made him very happy to be baptized."

"A Buddhist temple at Eui Ju has been turned into a church and the deed for the property made over to the believers. The building is a fine one and with little alteration provided a splendid room. The people have recently undergone intense persecution."

Mrs. Gifford writes: "Mrs. Kim has endured constant opposition from all her relatives *for seven years*. A few months ago a change began."

"In one place in Pong San County, work was started by a widow who walked thirty miles to the training class, carrying a bolt of cloth of her own weaving with which to defray her expenses."

"Keeping Sabbath threatened bankruptcy to some (at Seoul) and they re-opened their shops on Sunday. But they repented and are now stronger."

Rev. H. G. Underwood, D.D.: "When the meeting was thrown open, a man rose to say that it was indeed for his sins Christ died, but he broke out into weeping before he had finished, and then a wave of sorrow and sobbing swept over the whole congregation as they beheld Christ on the

*In 1866, an armed schooner, owned by an American.

tree for their sins. The next day we celebrated the most impressive passover I ever attended."

Dr. Whiting: "One of these Christians said, 'The whole village has seen a change in me in one thing. I used to beat my children often and severely; now that mind is entirely gone!' . . . One woman gave this testimony: 'When my husband became a Christian, I refused to live with him and left him. Some of the preachers coming down from Seoul told him that he could not be a Christian and retain his second wife and he sent her away. *Then I believed.*' . . . At Hai Ju, a woman sixty-three years old gave one of the clearest testimonies I ever heard. In answer to the question, 'Of what interest is Jesus to you?' she replied '*I was just dead and He made me to live.*'"

THE STORY OF SORAI AND EVANGELIST SAW.

In the eighties the brothers Saw came from Eui Ju, in the North, to make their home at Sorai, in Whang Hai, 170 miles from the capital. They had heard the gospel from Mr. Ross, and they journeyed back to China and afterwards went to Seoul on purpose to ask more about Christ and to procure books. Everything they learned they imparted to their neighbors, and their lives commended the gospel which was on their lips. From time to time the villagers received instruction from a visiting missionary, several were baptized, and when Mr. McKenzie from Nova Scotia came, in 1893, to locate in Sorai, he found Mr. Saw Kyung Jo the accepted leader of Christian work in the district. He engaged Mr. Saw as his language teacher and lived in his house, and when he desired to pay for these and other valu-

able services, Mr. Saw declined to receive the money and, upon being pressed, would accept only three dollars and a half a month as an equivalent for food. Mr. Saw said that he believed the gospel and wanted his neighbors to believe it, and, if he should receive money from the foreigner, he would lose his influence; the people would laugh at him and say, "Any of us can believe and preach, too, if we get money for it." So Mr. Saw refused all salary, supported himself by farming and, spent his leisure time in preaching. A church of twenty-three baptized souls was gathered out of the Sorai congregation, and doubled in the first year. A little chapel was outgrown and succeeded by a church, built entirely with Korean offerings, which was dedicated in June, '96, on the spot where originally the shrine of the heathen deity of the village had stood. This church now supports two Korean home missionaries. The appearance of the place was described in a letter last year:

"Sorai is a little bit of home. The whole village of sixty houses, with two exceptions, is Christian. Imagine going to a village and not having to ask the question, 'Are you a Christian?' It was a great privilege to see them together for worship, from fifty to a hundred on the women's side and as many more on the men's side of the church."

| | | | |
|-----------|------------|-------|-----------------------------|
| Pronounce | Seoul | ..... | Saoul |
| | Chemulpo | ..... | Che-mul-po or pho. |
| | Pyeng An | ..... | "Ping" An, sometimes Pyông. |
| | Pyeng Yang | ..... | Ping Yäng. |
| | Fusan | ..... | Foo-sän. |
| | Gensan | ..... | (Hard g) Gen-sän. |
| | Eui Ju | ..... | We Jew. |
| | Taiku | ..... | Tá-koo or gu. |
| | Sorai | ..... | So ry |

The
Board of
Foreign Missions
of the
Presbyterian Church
in the
U. S. A.

156 Fifth Avenue,
New York
City

1904

STANDING RULES AND BY-LAWS
of the
Korea Mission of the Presbyterian Church
in the
United States of America.

(AS PROPOSED FOR ADOPTION, SEPTEMBER 1904).

ARTICLE I. ANNUAL MEETING.

1. The annual meetings of the Mission shall begin on or about the 27th. of September. The Committee on Arrangements shall cause a notice of the place and time of meeting to be sent to all Stations at least six weeks prior to the time of meeting.

2. The sacrament of the Lord's Supper shall be administered at each annual meeting by the retiring Chairman or by the person he may select.

3. At each annual meeting, officers shall be elected, reports presented from each Station, each missionary, and each committee of the Mission; and estimates for appropriations shall be made.

4. In the interim between Mission meetings, any subject which cannot, without serious hindrance to the work, be delayed till the following annual meeting (the Station to decide its urgency) may be brought before the Mission by means of a circular letter which shall contain full particulars concerning the matter to be voted upon, and after an opportunity to vote has been given in all the Stations, it shall be sent to the Mission Secretary, who shall announce the result to the Mission and forward the result to the Board if necessary. Should the subject to be voted on directly concern the interests of more than one Station, no vote shall be recorded until all the Stations concerned have had opportunity to express their opinions.

ARTICLE II. OFFICERS.

1. The officers of the Mission shall be Chairman, Secretary, Assistant Secretary, and Treasurer, to be selected annually by ballot at the first business session of the annual meeting.

2. The Chairman, Secretary, and Assistant Secretary shall take office at the opening of the second business session, and the Treasurer at the beginning of the fiscal year.

3. The duties of the Chairman are those that usually belong to that office, including the appointment of all committees not otherwise provided for, and the filling, when necessary, of all vacancies on committees which occur between annual meetings.

4. The duties of the Secretary shall be to keep the records of the Mission; carry on all correspondences for the Mission except as otherwise provided for; to receive all circular letters after they have been voted on, to ascertain the result of the vote, and report the same to the Mission at once, to the Board if necessary, and to the next annual meeting; to have printed the ad interim actions, the minutes of the annual meeting with the reports as adopted of all important committees, together with a list of all special and permanent committees, and their officers, and to supply each Station with enough copies for its missionaries; and to send the minutes of the meeting with a separate list of all Mission actions requiring Board action, to the Board within two weeks after the close of the Mission meeting.

5. The Assistant Secretary shall assist the Secretary in the discharge of the above duties as far as practicable.

6. The duties of the Treasurer shall be those laid down in the Manual.

ARTICLE III. COMMITTEES.

The committees of the Mission shall be divided into three classes;—permanent, annual, and special.

A. Permanent Committees.

1. The members of these committees shall hold office three years, their offices expiring in rotation, the election

to take place at the close of each annual meeting, a nominating committee recommending suitable persons to fill the vacancies.

2. Should a member of any committee be absent from the annual meeting, or go home on furlough expecting to be absent from only one annual meeting, his place shall be considered temporarily vacant, and the Mission Chairman shall appoint a substitute; with these exceptions, that members of the Property and Finance Committees going on furlough, and members expecting to be absent from two annual meetings shall lose their places and the Mission Chairman shall appoint a substitute until annual meeting, when the Mission shall fill the vacancy by ballot, and in case the term of office expire at the close of annual meeting, the one election shall be both for the unexpired and the new term.

3. The Permanent Committees shall organize immediately after the close of the annual meeting and the several officers elected shall be printed with the list of committees.

The Permanent Committees and their duties are as follows:—

(1). Property Committee, six members, at least one from each Station. It shall examine and pass upon all plans for new buildings or alterations involving an expense of more than yen 100, and shall have the general oversight of all property of the Board in Korea; the local members to be agents of the Property Committee to see that its provisions are carried out.

(2). Evangelistic Committee, six members, each Station to be represented, one member at least to be a lady. It shall have supervision of the evangelistic work, training classes, woman's work, and native evangelistic workers; shall present a summary of the year's work, and recommend methods and policies.

(3). Medical Committee, five members, of whom two shall be physicians. It shall act as an advisory board with the physicians, consult with them concerning their work, both accomplished and contemplated, with recommendations on the medical work of the whole field.

(4). Editorial Committee, three members. It shall have supervision of the literary work of all members of the Mission, and have charge of the work of publication. They shall present a summary of the year's work with recommendations.

(5). Education Committee, three members. It shall have supervision of the educational work of the Mission, consult with all members having supervision of schools or normal training classes, as to work accomplished and contemplated, and shall see that they carry out the policy of the Mission.

(6). Finance Committee, three members, all residing in the same Station as the Treasurer. It shall audit the Treasurer's accounts, apportion cuts on appropriations and act as general advisory committee in matters of finance.

(7). Examination Committee, six members. It shall examine the junior missionaries annually, act as an advisory committee along the line of studies of the junior missionaries, and shall arrange for quarterly examinations during the first two years. It shall notify new missionaries on their arrival, of the course of study and the persons to whose oversight they have been assigned. It shall report to the Mission the names of those who have passed the examinations, and shall report to the Board in detail.

(8). Rules and By-Laws Committee, three members. It shall suggest needed changes in the rules and by-laws, seek to state concisely the policy of the Mission on all important points, and report such infringement of the rules and by-laws as come under its notice.

(9). Bible Committee. At the request of the Bible Committee of Korea the Mission shall appoint two members who shall represent the Mission on the Committee and shall act as the channel through which the Mission actions shall be brought to the attention of that Committee. The Mission representatives in the capacity of a Mission Committee shall also make an annual report to the Mission calling attention, either as information or as a basis for action on the part of the Mission, to such

matters relating to the Bible Committee of Korea as they shall deem necessary and they shall when necessary make recommendations thereon.

10. Estimates Committee, three members. It shall examine all requests for appropriations and make recommendations concerning them to the Mission. (See Manual sec. 44).

(10). Christian News Committee, three members. Editor-in-chief and Business Manager not to be eligible. It shall have oversight of all matters pertaining to the Christian News.

B. Annual Committees.

The annual committees shall be appointed by the Chairman at the second business session of the annual meeting, and shall be as follows:—

(1). On records of Mission and Stations, a committee of two for the Mission, and two for each Station, to see whether all minutes are properly kept and all actions in conformity with the Manual of the Board, and the Rules and By-Laws of the Mission.

(2). On Statistics, one member.

(3). On apportionment, one member from each Station, to recommend the location of workers, the apportionment of work, and requests for reinforcements.

(4). On arrangements for the next annual meeting. It shall prepare the program for the annual meeting, have it printed and each Station supplied with a copy a month before the meeting.

(5). On nomination, three members, to recommend members to fill vacancies upon the permanent committees.

C. Special Committees.

By vote of the Mission special committees of any size may be appointed to perform any duties which the Mission may assign to them. Their members shall hold office until the assigned duties are completed and the report of the committee acted upon by the Mission.

ARTICLE IV. STATIONS.

(1). A quorum shall consist of a majority of the voting members on the field.

(2). Each Station shall hold regular monthly meetings at which time all orders on the Treasurer shall be read and approved, Board letters read, and the work of the past month reviewed and plans made for the coming month.

(3). At the first regular monthly meeting after the annual meeting, or at some other time agreed on by the Station, each Station shall elect a Chairman, Secretary, Property Committee, and such other officers and committees as it shall deem wise, and shall at once inform the other Stations, Mission Secretary and the Board if a new secretary is elected. These officers shall perform the duties usually devolving on the same, and the Secretary on behalf of the Station, shall conduct all correspondence not otherwise provided for, and shall keep on file all letters and circulars from the Board, and all other communications to the Station.

(4). The Station shall approve the employment of all native workers who receive their salary in whole or in part from Mission funds, and shall determine the amount to be paid from Mission funds.

(5). The Station shall have charge of all Board property within its territory, as more particularly defined under Article XIII, and shall apportion houses among its various members.

(6). The Station shall have oversight of the work of all its members, shall see that the work apportioned by the Mission is adhered to, each item in its proper proportion, and shall strive to make the work of all its members a unit in method and policy.

(7). The Station shall apportion the cut on the various items appropriated by the Board at the first regular meeting after the amount shall have been made known by the Mission Finance Committee and the list of appropriations as cut shall be at once forwarded to the Mission Treasurer.

(8). In case a Station cannot reach a deciding vote in any matter, it shall be referred to the Mission.

(9). A new Station shall remain part of the parent Station until the beginning of the fiscal year for which

regular separate estimates are made for it by the Mission, but the Mission may place certain appropriations at the disposal of the new Station before it becomes independent of the parent Station.

ARTICLE V. MISSIONARIES.

1. Members of the Mission shall be entitled to vote in both the Station and the Mission after one year of service in connection with the Mission and the passing of the language examinations appointed for the first year, except that married ladies shall not vote.

2. Members of the Mission shall be divided into two classes, junior, who have not yet passed their third year examination, and senior, who have passed. Junior missionaries shall not be eligible for service on the Editorial, Educational, Examination, and Apportionment Committees, nor to the Chairmanship of the Mission, nor shall they be allowed to open new Stations.

4. All whether voting members or not are under the direction of the Mission and the Station, and may be assigned such duties as the Mission or Station deems fit.

5. All missionaries are expected to be present at every meeting of the Mission and Station, though this shall not be strictly construed in the case of married ladies.

ARTICLE VI. EXAMINATIONS.

1. Examinations shall take place at the time of the annual meeting and shall be in charge of the Examination Committee, and each missionary shall be examined annually until a period of three years has been covered and three examinations have been passed. No missionary shall be considered to have passed the final examination (except in the case of married ladies) until he has passed at least two of the annual examinations before the Examination Committee at the time of the annual meeting.

2. In case a new missionary desires to take subsequent or "high-efficiency" examinations he shall so in-

form the Examination Committee, and he shall then be examined one or two years as he may elect.

3. The member appointed by the Examination Committee to have charge of the language study of any particular missionary shall select his teacher, subject to Station approval, shall counsel with and direct both teacher and pupil in the prosecution of the study, and shall examine the missionary quarterly until he passes his second year's examination, reporting on such examinations to the Examination Committee of the Mission.

4. The course of study shall be such as the Mission shall approve on recommendation of the Examination Committee, the same to be printed.

ARTICLE VII. THE COUNCIL AND THE NATIVE CHURCH.

1. The organization and government of the native church having been intrusted by the Mission and Board to the Council of Missions in Korea, it shall be the duty of each Station and missionary to carry on all its organizing and governing of the native church in accordance with the rules framed by the Council.

2. All actions of the Council or of its committees which pertain to the organization or government of the native church shall be considered binding upon the Mission and its Stations and missionaries, until the Mission declares its unwillingness to accept any particular decision.

ARTICLE VIII. OUTSTATIONS.

1. An outstation, commonly called a group, shall consist of at least five adherents, two of whom at least have been received as catechumens, who have met together on the Sabbath for the worship of God for at least one month.

2. It shall be our policy to establish strong well manned groups in important central positions, rather than a large number of weak ones, uniting as far as possible in one group believers in close proximity to one another.

3. It shall be the duty of each missionary to visit the groups under his charge quarterly if possible, (2) to assign to native laborers under his charge their circuits, and to give them instruction concerning their work, (3) to provide a course of Scripture instruction for each group. (4) As soon as shall be deemed wise, to appoint or procure the election of a leader or leaders for each group and to instruct them in their duties, (5) to lead each group to contribute either for the support of the native agent laboring among them or of persons laboring in new fields, and to make contributions for the poor and other special objects.

ARTICLE IX. EVANGELISTIC AGENTS.

1. Evangelistic agents are leaders, helpers, colporteurs and Bible women.

(a) A leader is a native Christian selected by the missionary in charge, or by the people of a group, at the missionary's discretion, who shall take charge of the regular services in the absence of the missionary or helper, and shall have general oversight of the group over which he is appointed. He shall receive no pay for such service, and shall be responsible only to the missionary appointing him.

(b) A helper is a Christian personally attached to a missionary as his special assistant in evangelistic work.

(c) A colporteur is a Christian who distributes or sells books and tracts.

(d) A Bible woman is a Christian woman employed for the distribution of Christian literature among women, and in biblical instruction.

2. In employing these evangelistic agents, leaders excepted, the Station shall recommend to the Mission that certain persons, their names being given, be employed in the various capacities. If the Mission gives its consent, the Station may then employ the persons approved, they becoming responsible to the Station through the missionaries who have oversight of their labors.

3. No Station shall employ or pay any evangelistic agent without Mission approval, except it be tem-

porarily in special cases, and the consent of the Mission shall be obtained if it is desired to make his employment permanent. This must not be construed as hindering the Station from filling any vacancies which may arise between Mission meetings in its staff of evangelistic agents.

ARTICLE X. EDUCATIONAL WORK.

A. Schools.

1. The schools of the Mission, now organized or to be organized, consisting of Primary or Parish Schools, Middle, Boarding or High Schools, Colleges and Seminaries, shall be under the general supervision of the Education Committee. (Art. III.)

2. Primary or Parish Schools: In places where there is a sufficient Christian constituency, primary schools should be organized and supported by the native church, and except by special Mission assignment such schools with their teachers shall be under the direct supervision of the missionary in charge of the district or congregation. In exceptional cases assistance from Board funds may be granted, such assistance not to exceed one half the current expenses of the school.

3. Middle Schools, Boarding and High Schools; Colleges, and Theological Seminaries: In any Station where the needs of the work make necessary more advanced education, such schools shall be organized on recommendation of the Mission. They shall be in charge of Principals, and the details of government and conditions of admission where not laid down by the Mission together with its native teachers shall be under the direct supervision of the Station through its Educational Committee.

4. Teachers in all schools shall be Christians.

5. Courses of study so far as conditions of development will allow shall conform to those adopted by the Mission and the Council of Missions.

B. Normal Training.

1. It shall be the duty of each Station to provide instruction by classes for the school teachers of its territory, such others being admitted to these classes as the Station shall deem for the good of its educational work.

2. The courses to be covered in such classes and the examinations to be given shall, so far as is consistent with the condition of the field, accord with courses adopted by the Mission, it being the purpose in such instruction to raise the standard of scholarship and teaching ability among all the school teachers in the employ of the Mission.

3. Each Station shall formulate its own rules for the conduct of such classes and shall appoint from its members those who shall instruct in them.

C. Theological Instruction.

Until such time as a Theological Seminary shall be organized in the Korean Church, the various Stations shall upon the approval of the Mission organize and carry on classes for Theological instruction. The students to be admitted to such classes shall be those who have been approved as candidates by the Council of Missions, and the courses of study to be pursued shall be those adopted by the Council.

D. Training Classes.

1. Each Station shall provide, when its work develops sufficiently, for at least three training classes each year, one for the instruction of the male members of the native church under its care, one for the female members, and one for the leaders and most influential Christians. Each Station shall formulate its own rules and course of study for the classes, but it shall be the endeavor to have as much uniformity in the arrangements of the various Stations as practicable.

2. As far as practicable the various Stations shall arrange for interchange of missionaries in connection with these classes.

3. Each missionary as soon as the work under his care develops sufficiently shall provide for training classes in the central groups of his work each year, and shall conduct as many of these personally as is practicable, and where impracticable shall put them in charge of competent Korean helpers. These country classes shall be conducted as much as possible in accordance with plans and policies approved by the Station.

ARTICLE XI. MEDICAL WORK.

1. The aim of medical work shall be primarily evangelistic, and all work shall be done with a view to preparing the minds of the people to hear the Gospel with gladness. There shall always be religious truth imparted with the other benefits, and the medical missionary shall be at the head of all evangelistic work in the hospital and dispensary.

2. Believing that the best evangelistic results proceed from the best medical work, it shall be the policy of the Mission to establish at each Station as soon as may be, a hospital well equipped, with dispensary; the whole to be of such a size that one physician shall under ordinary circumstances be able to perform all the medical work required.

3. It shall be the Mission's policy to make each hospital and dispensary as self-supporting as possible. Charges for drugs and dressings shall be made in all cases where the patient is able to pay, and the charges shall be made to average approximately the cost of the drugs and dressings; but if the patient is unable to pay, the physician shall be allowed at his discretion to give services and medicines free. Foreigners other than missionaries seeking the professional services of the physician, shall pay fees approximating those paid for like services to physicians in the East who are not missionaries.

Student - 4. ~~Native~~ Assistants. Where Korean assistants are desirable for the best pursuit of the work, and there are suitable Korean Christians desiring to pursue the study of medicine, such may be used as assistants, and the missionary in charge devote such a portion of his time to their instruction as the value of their services and the claims of his more direct missionary work will permit.

They shall be designated as Student Assistants; they shall contract to remain through such a course of study as the missionary in charge shall designate; and the number assigned to any individual missionary shall be determined by the Mission.

In case the missionary in charge shall deem some provision for the support or remuneration of such assistants desirable, he shall present to the Mission a plan covering the student's entire course, and it shall receive the approval of the Mission before such support is granted.

5. ~~Contributions and Fees,~~ ^{Gifts, etc.} A statement of all contributions and fees received during the current year from either foreign or Korean sources, shall be made by the missionary in charge in his annual report. They shall be tabulated with the other medical statistics in the general report of the Station under the heads, "~~Contributions and Fees from Foreigners,~~" and "~~Contributions and Fees,~~" ^{Gifts, etc.} from Koreans."

6. While it is inadvisable to interfere with the minor details of each physician's work, the medical work, as other work, shall be under the direction of the Mission and Station.

ARTICLE XII. LITERARY WORK.

1. Literary work, including Bible Translation, preparation of educational or language books, preparation of religious books and tracts, or writing regularly for any periodical or newspaper in the vernacular shall be undertaken only with the consent or by the appointment of the Mission, and shall be under the supervision of the Editorial Committee, who shall see that there is no duplication.

2. Any member desiring to do literary work shall make known his desire to the Editorial Committee, who shall seek, if they consider the member capable, to assign such work as is most necessary, subject to Mission approval.

ARTICLE XIII. PROPERTY.

1. Everything pertaining to land and buildings belonging to the Board shall be under the direct supervision of the various Stations, which in turn are responsible to the Mission and the Board.

2. Any Station shall purchase or sell land or buildings only on the approval of the Mission and the Board, the terms and conditions to be approved by the Mission Property Committee. As to deeds, diagrams of land and buildings, see Manual, Section 52.

3. Any Station shall erect buildings only after approval by the Mission, and appropriation by the Board, according to plans approved by the Station and Mission Property Committees.

4. Each Station shall appoint a Station Property Committee to draw up plans for new buildings in triplicate, all to be circulated among the members of the Mission Property Committee for signature and comment, one copy to be returned to the Station, one to be kept by the Secretary of the Mission Property Committee and one to be sent to the Board; also to superintend the erection of new buildings, carry on alterations involving an expense of 100 Yen or more, to have oversight of unoccupied property, walls and drains. Special property committees may be appointed either by the Committee or Station for the oversight of any particular piece of work. These committees shall be responsible to the appointing power and shall report to it on completion of work.

5. Upon the completion of any work assigned to the Station Property Committee, the Station shall audit its accounts and formally receive the building or work, and hold it in trust for the Board. Repairs which become necessary after that date may be paid for from the repair funds.

6. Repairs not involving an expense of 5 Yen may be undertaken by the one occupying or in charge of any property, but such repairs must be approved by the Station before his reimbursement. Other repairs shall not be undertaken except on approval of the Station Property Committee.

7. The term "house repairs" shall be interpreted to mean the renewing or replacing parts of a house which time or accident has made necessary, and also such alterations as do not materially alter the plan of the house,

these alterations or repairs not to exceed 100 Yen in any fiscal year.

8. The plans drawn by Mr. H. B. Gordon, Architect, adopted by the Mission at its annual meeting in 1902 shall be considered model average missionary dwellings. (See printed minutes, 1902, p. 37.)

ARTICLE XIV. REPORTS.

1. Reports of missionaries.

a. Each missionary when present shall make a report to the Station at its monthly meeting of the work done by him since his last report and the Station shall pass its judgment thereon.

b. Each missionary shall make an annual report to his Station, at such time as the Station shall require, of the work done by him during the entire year, and the Station shall pass its judgment thereon. Two copies of this shall be filed with the Mission Secretary at the time of annual meeting, one to be forwarded to the Board and one kept on Mission file.

2. Reports of Stations.

Each Station shall present annually to the Mission at the first business session of the annual meeting, two copies of the statistics of the Station, on the statistical sheets furnished by the Board, the statistical year being from July 1 to June 30.

The head "Missionaries" shall include those on furlough. "Unordained Preachers" shall include all male "Helpers." "Teachers" means school teachers only.

"Other Native Helpers" includes colporteurs under the oversight of missionaries.

"Outstations. Places of Regular Meeting" means all places where five or more Christians, two of whom are either catechumens or communicants, have been meeting regularly for at least a month on the Sabbath day for the worship of God.

"Average Attendance" is that of the main Sunday service for the last quarter of the year.

"Sunday Schools" include only those places which

systematically study the Bible according to some prepared plan: it is not to be considered as a name for a second Sunday service for praise and prayer.

"Other Schools" shall not include gatherings where less than three hours a week are given in instruction in secular branches.

All mention of monies in the statistical blanks shall be in Japanese currency.

Each Station shall also present each year a general report in print of at least two copies for each member of the Mission of all the work of the Station during the year July 1 to June 30, evangelistic, medical, educational, literary and building, with statistics and a statement of any proposed changes in plans or methods, and such other matters as the Station desires to bring before the Mission. Should such a report necessarily include matters which would not be for the edification of the general public, such matters may be omitted from the printed report, and presented to the Mission in writing, only two copies being required.

Each Station shall also present to the Mission a report of the monies desired for the next fiscal year for all purposes, this report to be placed upon the sheets furnished by the Board.

Each Station shall present to the Board every two months a report of all the work done in the Station during that period. One copy of this shall be kept on file and one copy sent the Board. This bi-monthly letter, tho written by the members of the Station in turn, is in no sense to be construed as a personal letter, and must deal as proportionately as may be with all departments and phases of the Station's work.

3. Committee Reports: Each committee of the Mission, Permanent, Annual, and Special, shall present a report in duplicate each year to the Mission of all the work it has done, and of all the work over which the committee has supervision, and of the work it deems advisable to be done the coming year.

ARTICLE XV. FINANCES.

1. The Finance Committee of the Mission shall apportion the cut among the various Stations and the Mission within ten days after the list of appropriations have been received from the Board; and shall inform the Mission Treasurer and all the Stations of the whole apportionment at once, making the report in detail.

2. Each Station shall apportion the cut on its appropriations not later than the first regular monthly meeting after the amount of the cut is known and send a copy to the Mission Treasurer at once.

3. Each Station shall keep a record in detail of the funds drawn from the Treasurer, and each Station shall present an annual report of the funds expended by it during the fiscal year.

4. Each missionary or committee to whom funds are intrusted by any Station shall present a report in writing at the first regular meeting after the close of the fiscal year of the monies received and expended during the year, this report to be reviewed by the Station and to be subject to its approval.

ARTICLE XVI. MISCELLANEOUS.

1. On all points of order not covered by the Manual or these Rules and By-Laws, Robert's Rules of Order shall be used by the Mission.

2. These Rules and By-Laws may be amended at any meeting by a two thirds vote of the members present.



Standing Rules
and By=Laws



KOREA PRESBYTERIAN MISSION



January
1901

STANDING RULES AND BY-LAWS

OF

THE KOREA MISSION.

DEFINITIONS.

The MISSION (according to the Manual, Section 39) consists of all foreign missionaries under appointment by the Board within specified territorial limits. The women of the Mission who are actively engaged in mission work (the Mission to determine when this condition is met) are entitled to vote on all questions before the Mission. No missionary shall have a right to vote until after one year of service in connection with the Mission and until they shall have passed the language examinations appointed for the first year. All members of the Mission shall be divided into two classes, Junior, who have not yet passed their final language examination, and Senior, who have passed. Junior missionaries shall not be eligible for service on the Editorial, Educational, Examination, and Apportionment committees, nor to the Chairmanship of the Mission, nor shall they be allowed to open new stations.

A STATION consists of one or more missionaries resident in and having charge of the work in a certain specified territory. The provisions concerning voting members of the Mission apply also to those of a Station.

A SUB-STATION consists of a number of Christians who meet together on the Sabbath in a chapel or private room for the worship of God.

A PREACHING PLACE is a place supplied with preaching more or less regularly, and under the supervision of a missionary.

RULES.

SECTION A.—STATIONS.

ARTICLE I.—A new Station shall remain part of the parent station until the beginning of the fiscal year for which regular separate estimates are made for it by the Mission at the Annual Meeting, but the Mission may place certain appropriations at the disposal of the new station before it becomes independent of the parent station.

ARTICLE II.—The Mission Treasurer shall act as treasurer of each station until such time as a station treasurer is appointed by the Mission.

ARTICLE III.—Each station shall hold regular monthly meetings, at which all orders on the Treasurer shall be read and approved. At the September meeting, arrangements shall be made for the report to be made at the Annual Meeting.

ARTICLE IV.—Each station shall appoint a standing Committee, the duty of which shall be to audit the accounts of such funds as are passed upon by the Property Committee of the Mission and to audit the accounts of the station treasurer. [See section K, art III for station Property Committee.]

ARTICLE V.—All Mission letters and circulars from the Mission Rooms in New York shall be read to the station and kept on file by the secretary of each station in a proper book provided for the purpose.

ARTICLE VI.—Any station having a question to bring before the Mission shall present it in writing to the Mission Secretary, who will then make it known to the members of the Mission by circular letter and receive their recorded votes.

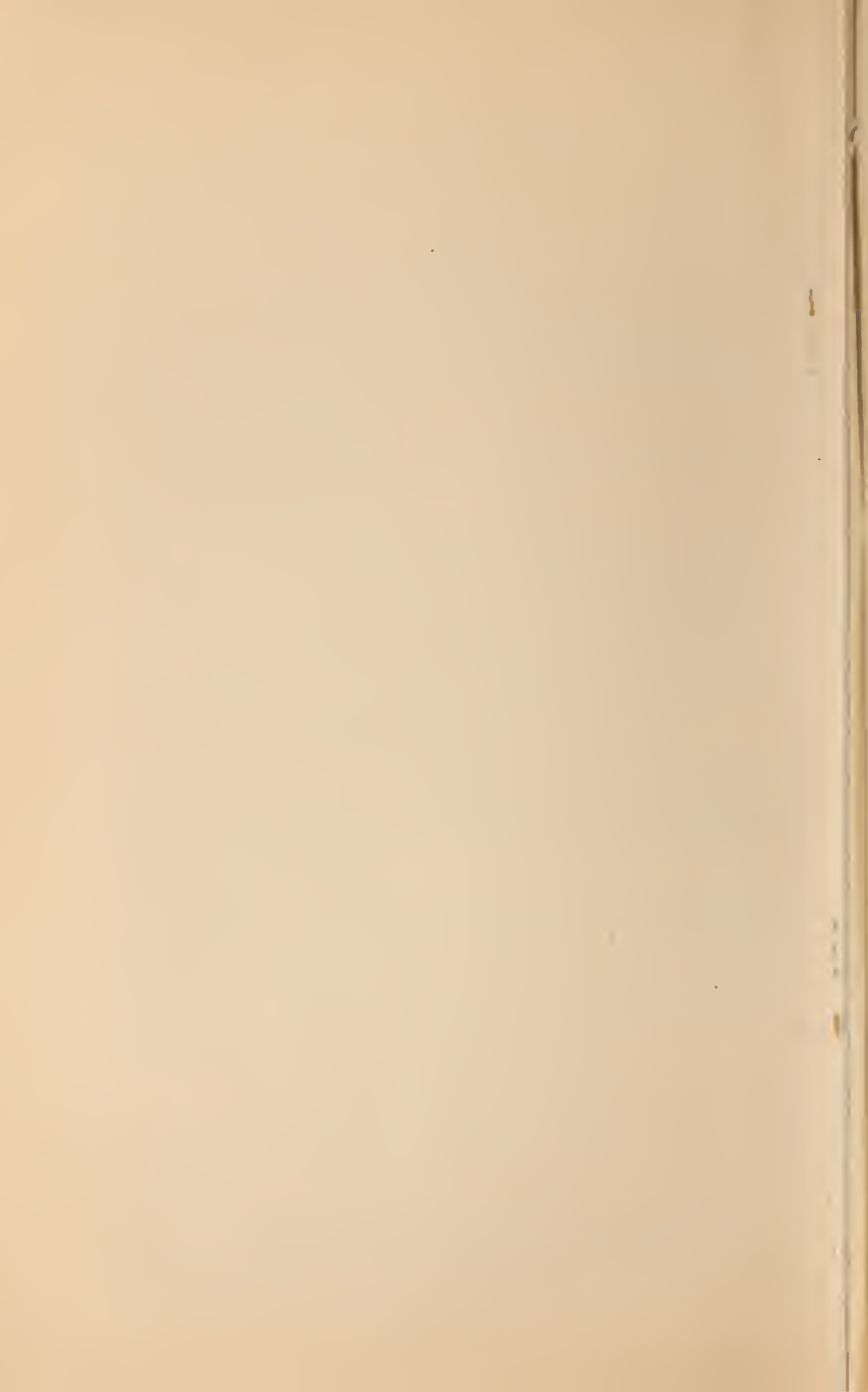
ARTICLE VII.—Each station, through a committee, shall send a written narrative to the Committee on Narrative.

SECTION B.—SUB-STATIONS.

ARTICLE I.—It shall be the policy of the Mission to unite as far as possible sub-stations which are in close proximity to each other.

ARTICLE II.—Each sub-station shall have, if possible, a leader or leaders, either selected by the people, or appointed by the missionary in charge, whose duty it shall be to take charge of the Sabbath services in the absence of the helper or





other person appointed for that purpose. Except in special cases leaders shall receive no salary from the Mission funds.

ARTICLE III.—All sub-stations shall be brought under the review of the Mission each year, and shall be assigned to the several members of the Mission, only providing that no sub-station shall be taken out of the hands of the founder without his consent.

ARTICLE IV.—It shall be the duty of each missionary having charge of special sub-stations:—

- (1) To visit the sub-stations under his charge as often as possible.
- (2) To assign to native laborers under his charge their circuits, and give them instruction concerning their work.
- (3) To work out a course of Scripture instruction for each sub-station, in accordance with the general plan approved by the Mission.
- (4) To appoint or procure the election of a leader or leaders, and to instruct them in their duties
- (5) To invite the leader or leaders, and one or two others, as in their judgement they may see fit, to attend the theological class of the Mission, nearest their home, to urge their attendance, and to report to the missionary or committee in charge of the theological class, the names of those who will probably attend.
- (6) To administer discipline, to examine and pass candidates for admission to the Church, to report the same to the Church or Missionary Court having jurisdiction over the territory in which the sub-station is, who shall take the necessary steps toward the admission of the candidates, if in their judgment, it is wise and timely.

NOTE 1—As in other missions and mission stations, this power may be delegated to the missionary about to visit any sub-station or stations where distance or other circumstances might render it impossible for the church or missionary court, as such, to act upon individual cases.

NOTE 2—For reports on sub-stations see Section II, Art V.

ARTICLE V.—It shall be the aim of the Mission, when practicable, to provide a full church organization at each sub-station, and even before this shall have been accomplished, to supply the preaching of the Gospel by a competent person at stated intervals.

ARTICLE VI.—On Sundays, when there is no regular

preaching at a sub-station, the local leader or elder shall conduct or invite some competent person to conduct an orderly service of worship, consisting of the reading of the Scriptures and prayer, giving an opportunity for short exhortations, and especially giving careful attention to teaching the people the Scripture lessons previously assigned by the missionary in charge.

ARTICLE VII.—The missionary in charge shall do his utmost to lead each sub-station to contribute either for the support of the native agent laboring among them, or of persons chosen by themselves to labor in new fields, and to make contributions for the poor, and other special objects.

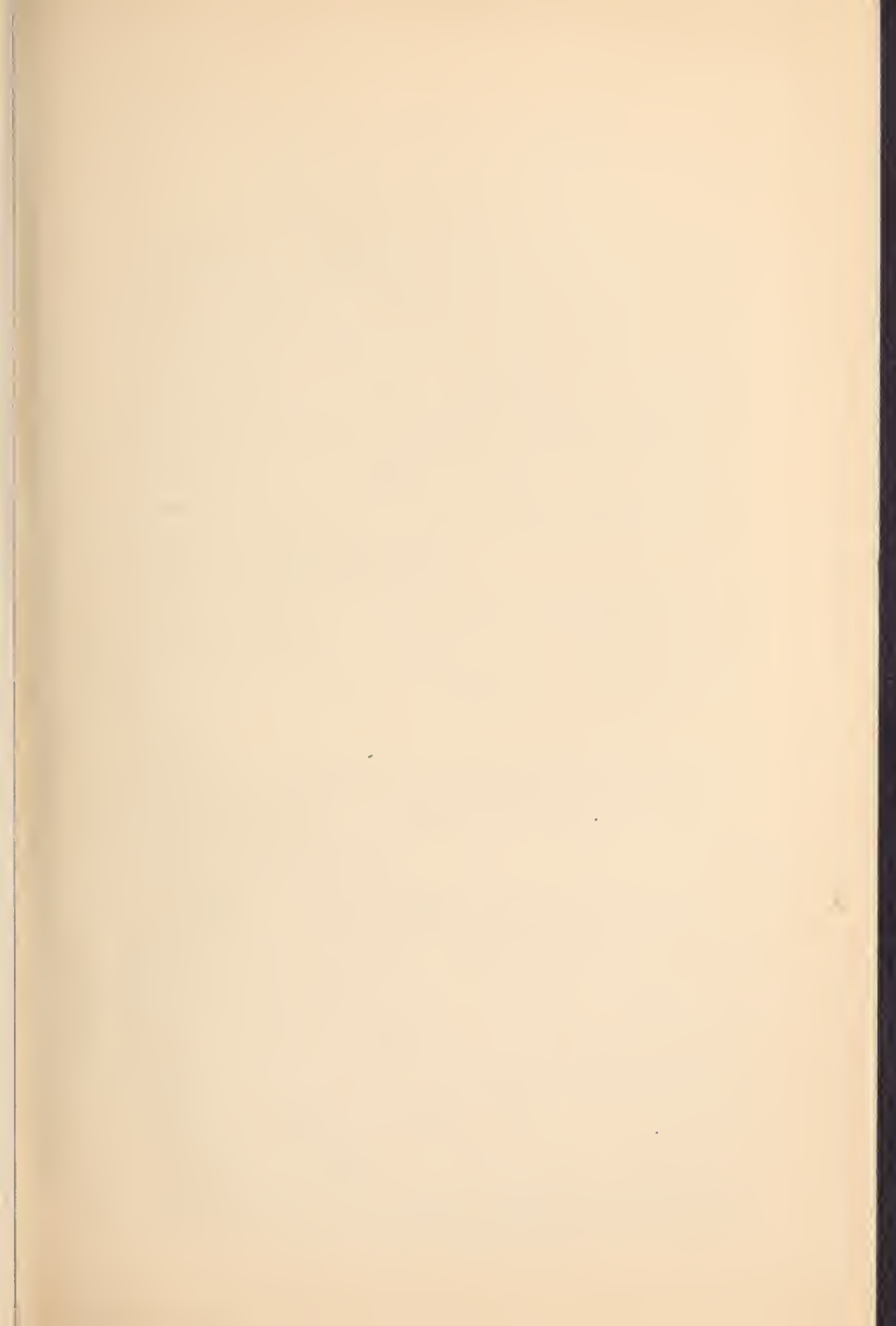
ARTICLE VIII.—The introduction of the practice of having those who come from a distance fed after the service on Sabbath and defraying the expenses from the regular contributions of the church, shall be strongly discouraged.

ARTICLE IX.—Except in special cases, all applicants for baptism shall be put under a course of instruction for six months or more.

ARTICLE X.—The regular establishment of new sub-stations shall be encouraged only where there is time for the careful oversight of the same, except where special indications of Providence, and openings for work, call for their establishment.

ARTICLE XI.—It shall be our policy to establish strong, well manned sub-stations in important central positions, rather than a large number of weak ones.

ARTICLE XII.—Until its organization in accordance with Presbyterian usage the native church shall be administered by the Council of the Missions in Korea holding the Presbyterian form of Government through "Committees of Council" to be elected annually. All candidates shall be examined by the same or by some one empowered by it, and no baptism shall be administered except by its sanction. When deemed expedient, similar Committees of Council may be created by the Council in any other places. It shall be understood by the Mission that to this Committee are delegated the powers of a church session only. Additional powers may be from time to time specifically delegated to it by the Council on recommendation of a mission.



SECTION C.—NATIVE AGENTS.

ARTICLE I.—NATIVE AGENTS shall be Leaders, Stewards, Elders, Deacons, Colporteurs, Helpers, Bible Women, Licentiates, Evangelists, and Pastors; Leaders, Stewards, Elders, and Deacons shall receive no pay for such services.

ARTICLE II.—A LEADER shall be a native Christian selected by the people of a sub-station, or appointed by the missionary in charge, whose duty it shall be to take charge of the regular services in the absence of the person or persons appointed for that purpose, and to have general oversight of the sub-station.

ARTICLE III.—A STEWARD shall be a native Christian selected by the people of a sub-station or appointed by the missionary in charge to temporarily perform the duties of a deacon, but without ordination.

ARTICLE IV.—ELDERS AND DEACONS are officers of the church as laid down in the Scriptures, and defined in the Presbyterian Form of Government. They shall be elected, nominated to the Council, and ordained in accordance with the rules for the same as formulated by the Presbyterian Council.

ARTICLE V.—COLPORTEURS are book and tract distributors or salesmen. They shall receive appointment only by vote of station and shall be those who have given satisfactory evidence of Christian character, knowledge of the books to be distributed, and zeal for the work.

ARTICLE VI.—A HELPER is a Christian personally attached to a missionary as his or her special assistant in the work.

ARTICLE VII.—A BIBLE WOMAN is a Christian woman employed for the distribution of Christian literature, and in Biblical instruction. Such women shall receive appointment only by vote of the station.

ARTICLE VIII.—A LICENTIATE is one who is given by the Mission or Presbytery authority to preach for a specified time.

ARTICLE IX.—AN EVANGELIST is one ordained by proper authorities to proclaim the Gospel.

ARTICLE X.—A PASTOR is an ordained Minister installed over a church or churches.

ARTICLE XI.—All native agents receiving pay for Christian work, with the work that they are doing, shall be brought

by name before the Mission at its annual meetings and assigned for oversight to the various members of the Mission, who shall outline for them a course of study which shall be reported to the Evangelistic Committee with comments upon the progress made under the same.

ARTICLE XII.—No member of the Mission shall employ or pay any native agent without Mission approval, except it be temporarily in special cases, and each person employed must be approved by the station. This rule applies to all native agents, from whatever source the funds may be derived—except in cases where the Korean church undertakes the support of such agents.

ARTICLE XIII.—Those native agents employed as preachers to the heathen at large shall not spend their time in neighborhoods where there are sub-stations.

ARTICLE XIV.—No one shall be hired to do occasional evangelistic work in his own neighborhood.

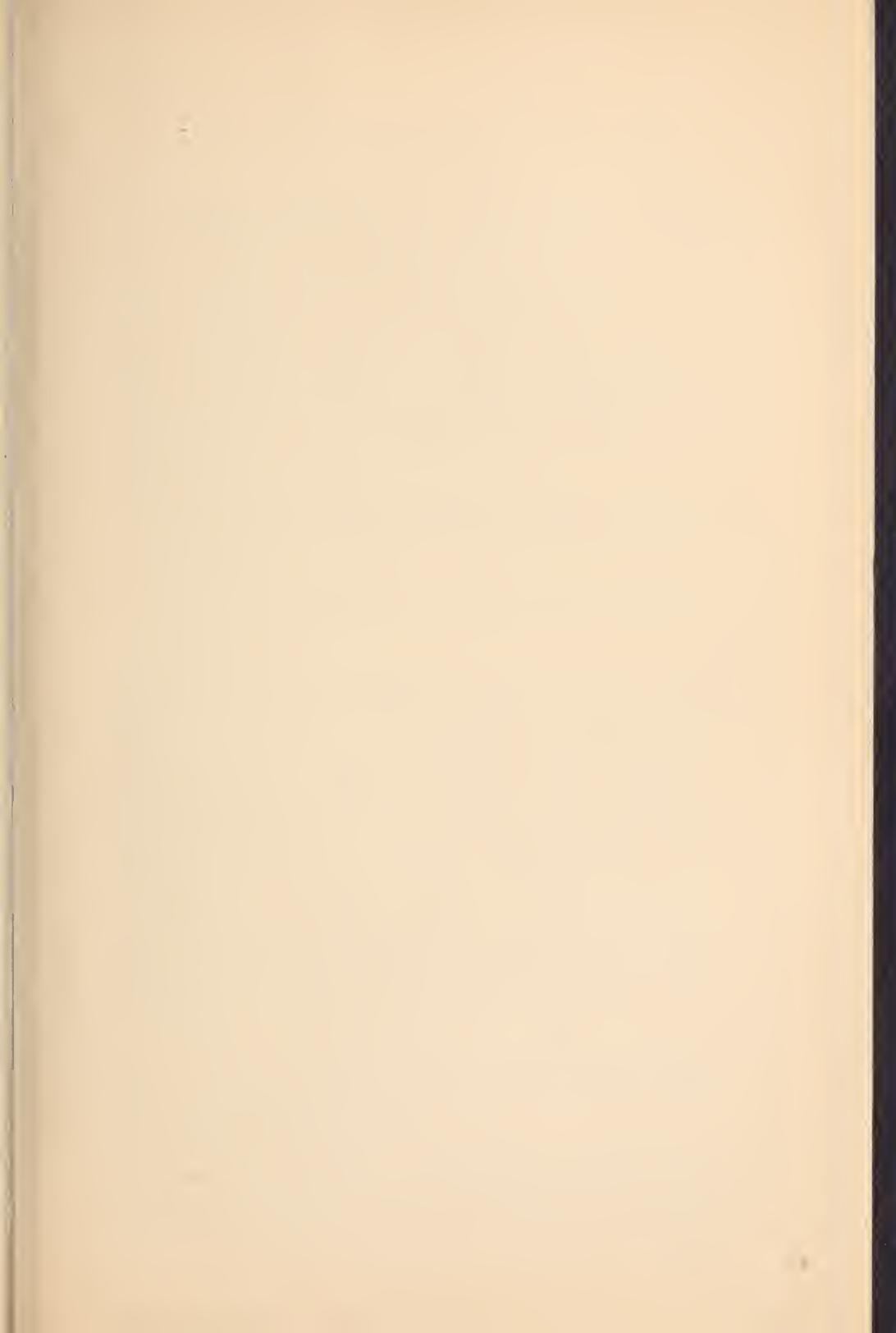
ARTICLE XV.—It shall be definitely understood that salaries paid to native agents are not salaries in the sense of payments for Christian work done, but rather providing them with the means of support, so that they may be able to give their whole time to the work to which they believe they have been called.

ARTICLE XVI.—These salaries of native agents, while varying somewhat of course, according to location and work, shall as near as possible, conform to a schedule prepared by the Mission at its annual meeting.

SECTION D.—SCHOOLS.

ARTICLE I.—All the schools of the Mission shall be under an Educational Committee which shall act as an advisory board, with whom the various superintendents of individual schools shall consult, and whose special duty it shall be to see that the general policy of the Mission with reference to school work is upheld, who shall attend, or if this is not possible, shall appoint a committee to attend the annual examinations of the schools, and who shall report to the annual meeting of the Mission immediately after the reports of the superintendents of various schools have been heard.

ARTICLE II.—Each school shall be given in charge of a



superintendent or board of superintendents who shall have the entire charge of such schools—of course following the general policy laid down by the Mission—shall advise with the Educational Committee on all new departures, and report annually to the Mission, giving the total expense, total number of pupils, number of new pupils received, number of old pupils lost or dismissed, number of teachers and the wages paid them, list of classes taught by foreign superintendent, number of Christian pupils and general moral tone of the school.

ARTICLE III.—In every school two primary ideas are to be kept in view:—

- (1) That the fundamental idea of a school is to educate in the various branches of useful knowledge, and thus fit the pupils for the various duties and responsibilities of active life.
- (2) That the religious and spiritual influence brought to bear on the pupils is the most important thing in the school.

Both of these ideas may and should be realized in a good school.

ARTICLE IV.—Those who have charge of the school should give a fair amount of time to teaching and other personal intercourse with the pupils, so as to gain an influence over them, and to impress their minds and characters. Unexpected visits and stated examinations may serve to keep the Korean teacher up to his work, but they are comparatively ineffectual in moral influence and in power to affect the characters of the pupils.

ARTICLE V.—The board, lodging, etc., shall be thoroughly plain, and a special effort shall be made to avoid the fostering of any ideas, and the forming of any habits which will unfit the pupils for living as their own people in the same station in life here.

ARTICLE VI.—All teachers shall be Christians, and shall be mentioned by name in the foreign superintendent's annual report of the school, with the salary paid, and the number of hours spent a week in teaching.

ARTICLE VII.—In places where there is a sufficient Christian constituency primary schools should be organized and supported by the native church, and shall be under the supervision of the missionary in charge of the district. In excep-

tional cases assistance may be given by the Mission, but not to exceed more than one half the expense of the school.

ARTICLE VIII.—Girls' Schools and primary schools carried on at the expense of the Mission for evangelistic purposes in districts where there is not yet a sufficiently strong Christian community may be organized, but only after direct Mission permission, or, in the interim between Mission meetings, by sanction of the Educational committee.

ARTICLE IX.—When pupils are admitted to the school, steps should be taken by written indenture or otherwise, to secure attendance until the object had in view is accomplished.

ARTICLE X.—As pupils, the children of Christian parents are to be preferred to heathen children, because they are more likely to fulfill their engagements to remain in the school and more likely to make good and reliable men and women in the end.

ARTICLE XI.—Save in exceptional cases, children whose parents are beggars or such as send their children to school solely to escape their maintenance shall not be received as pupils.

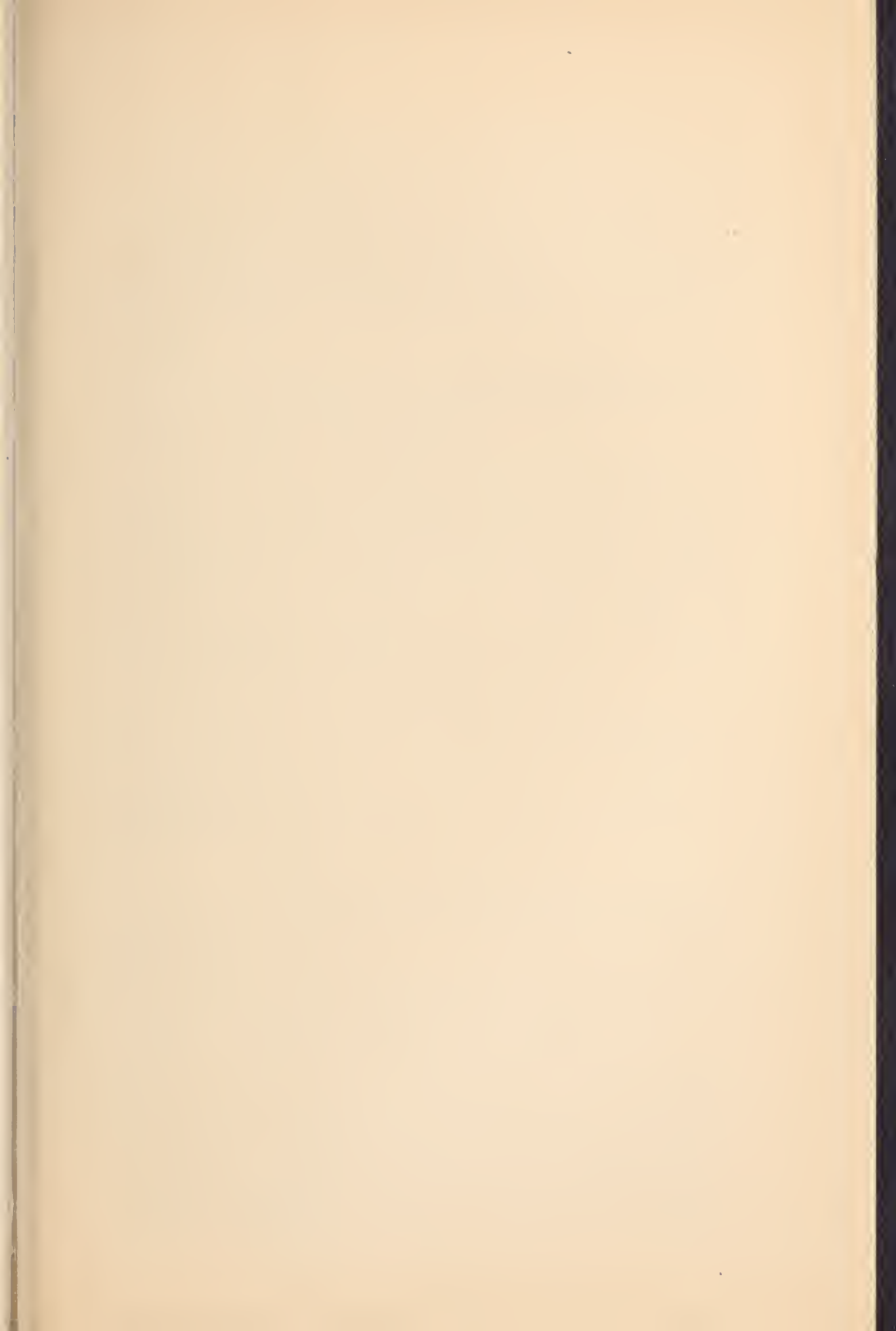
ARTICLE XII.—Dull and stupid boys and girls shall not knowingly be received into a school, nor retained there as a matter of charity to them or their parents.

ARTICLE XIII.—As a rule boys should not be received as boarders under ten years of age (foreign count), nor girls under ten (foreign count), except with the approval of the local members of the Educational Committee.

ARTICLE XIV.—No more shall be done in the way of board, clothing, etc., than is absolutely necessary to secure the end proposed by the school. If possible, clothing, bedding, and native books shall be furnished by parents or guardians of pupils, and as soon as practicable, parents or guardians who are able to do so, shall be required to pay something for the privilege of the school.

ARTICLE XV.—An examination shall conclude each school year which shall be attended, if possible, by the Educational Committee of the Mission, and a report of the examination rendered to the Mission at its annual meeting.

ARTICLE XVI.—The course of study of all schools shall be in the main uniform, taking for its guide a course to be prepared hereafter.



SECTION E.—THEOLOGICAL INSTRUCTION.

ARTICLE I.—The Mission shall provide for theological instruction to be given to its various native agents in summer or winter theological classes, and also when the time arrives, for more systematic and thorough instruction by a theological school.

ARTICLE II.—The winter or summer theological class or classes of the Mission shall be arranged for at the Annual Meeting of the Mission and shall be placed under the care of a member or members of the Mission.

ARTICLE III.—The object of these theological classes shall be to fit the various native agents for their work, but more especially to prepare natives to become self-supporting teachers of others, without removing them from their various callings.

ARTICLE IV.—The various members of the Mission having charge of sub-stations shall invite the leaders, helpers, and native agents, and others whom they see fit, to attend these classes nearest to their respective sub-stations, and report those who will attend to the leader of the class.

ARTICLE V.—Except under special circumstances, only those invited by a member of the Mission shall be allowed to attend these classes.

ARTICLE VI.—It shall be the policy of the Mission to encourage the Korean Christians to defray the expenses of these classes as far as possible.

SECTION F.—LITERATURE.

ARTICLE I.—All matters concerning publishing books, tracts etc, for the Mission shall be in the hands of an Editorial Committee.

ARTICLE II.—All books and manuscripts proposed for printing shall be examined by this committee, and on their endorsement reported to the Mission for publication.

ARTICLE III.—This committee shall be expected to have Mission books in common use reprinted by order of the Mission as they are required, and shall have charge of the same.

ARTICLE IV.—Any member appointed by the Mission to do special literary work, shall report to this committee, and if they have any recommendations, advise with them concerning works to be prepared.

ARTICLE V.—Each station shall prepare its own estimates for appropriations for Chinese or Korean books and tracts, and shall expend the amount appropriated themselves.

ARTICLE VI.—It shall be the policy of the Mission to sell books rather than to engage in indiscriminate gratuitous distribution. The price shall be such as, if possible, to harmonize with the price of the K. R. T. S. and shall be about the cost of publication.

SECTION G.—EXAMINATION AND COURSE OF STUDY FOR NEW MISSIONARIES.

ARTICLE I.—Examinations shall take place at the time of the Annual Meeting, and shall be in charge of the standing Committee on Examination, and each missionary shall be examined annually until a full period of three Mission years has been covered.

ARTICLE II.—The Examination Committee shall not only examine, but act as an advisory committee along the line of the studies of the new missionaries, and shall arrange for quarterly examinations during the first two years. The Examination Committee shall notify new missionaries, on their arrival, of the course of study and the persons to whose oversight they have been assigned. No missionary shall be considered to have passed the final-examination (except in the case of married ladies) until he or she has passed at least two of the annual examinations before a majority of the members of the Examination Committee.

ARTICLE III.—No Junior missionary shall be allowed to retain a teacher of whom the Examination committee disapproves as incompetent.

ARTICLE IV.—This committee shall report directly to the Board on the result of three years' examinations.

ARTICLE V.—Course of Study:—

FIRST YEAR.

1. Daily practice in talking Korean.
2. Mrs. Baird's *Fifty Helps*.
3. Study all the exercises in Scott's *Manual*.
4. Read carefully Underwood's *Grammatical Notes*.
5. Study sentences of first four chapters in Part II of



Underwood's *Introduction*, noting especially the divisions of each chapter.

6. Read and analyze the first sixteen Korean exercises in the *Grammaire Coréenne*.

7. Frequent practice in writing Korean with a view to both proper writing and spelling.

8. Learn the specific classifiers given on pages 56 to 59 of Underwood's *Introduction*.

9. Study forms of address to the Deity.

10. Study carefully, with a view to thorough mastery, twenty-five verbal endings as explained in Gale's *Grammatical Forms*.

11. Read and translate the first chapter of the Gospel of Mark.

12. Read a Christian tract.

13. Learn the various forms of introduction and salutation.

14. Commit ten conversations.

15. Commit the Lord's Prayer,
Nevius' Methods of Mission Work.

Read Griffis's *Korea—the Hermit Nation*.

Optional.—Learn 200 Chinese characters.

The details of this course to be furnished to each individual by the Examination Committee on a separate printed sheet.

SECOND YEAR.

1. Daily practice in speaking Korean.

2. Review the first year's course of study.

3. Study sentences of chapters 5-10 of Underwood's *Introduction*.

4. Read and translate, analyzing structure of sentences, the first volume of *O Ryun Haing Sil*.

5. Read and analyze exercises 17-33 in the *Grammaire Coréenne*.

6. Study carefully, with a view to thorough mastery, twenty-five verbal endings, as explained in Gale's *Grammatical Forms*.

7. Commit five prayers.

8. Commit twenty verses of Scripture.

9. Study the geography of Korea, its provinces, capitals, chief cities, mountains, rivers, islands, etc.

10. Read two Christian tracts.

11. Commit the list of common verbs on page 185 of Underwood's *Introduction*.

12. Commit the list of words on pages 89, 90, 91 of Gale's *Grammatical Forms*.

13. Finish reading Mark's Gospel.

14. Learn the names of such Chinese characters as enter into commonly used Sinico-Korean words.

15. Daily practice of reading Korean aloud and of writing Unmun.

Optional—Learn the Chinese characters in the first three chapters of the Gospel of John: learn the Chinese characters in ordinary names.

THIRD YEAR.

1. Daily practice in speaking Korean.

2. Review the second year's course of study.

3. Running translation of the Bible into spoken Korean.

4. Study carefully twenty-five verbal endings.

5. Read Matthew, Luke, John, and Acts.

6. Read five Christian tracts.

7. Commit five paragraph addresses useful in presenting the Gospel.

8. Commit thirty verses of Scripture.

9. Frequent practice in Korean composition.

10. Learn forms of letter writing.

Read carefully the articles on your own department of work contained in *London Conference Reports*, 1888, and *Shanghai Conference Reports*, 1890.

Optional.—Read the remainder of the Chinese of John's Gospel: learn the Chinese characters of the names of the books of the Bible.

FOURTH YEAR.

1. Daily practice in speaking Korean.

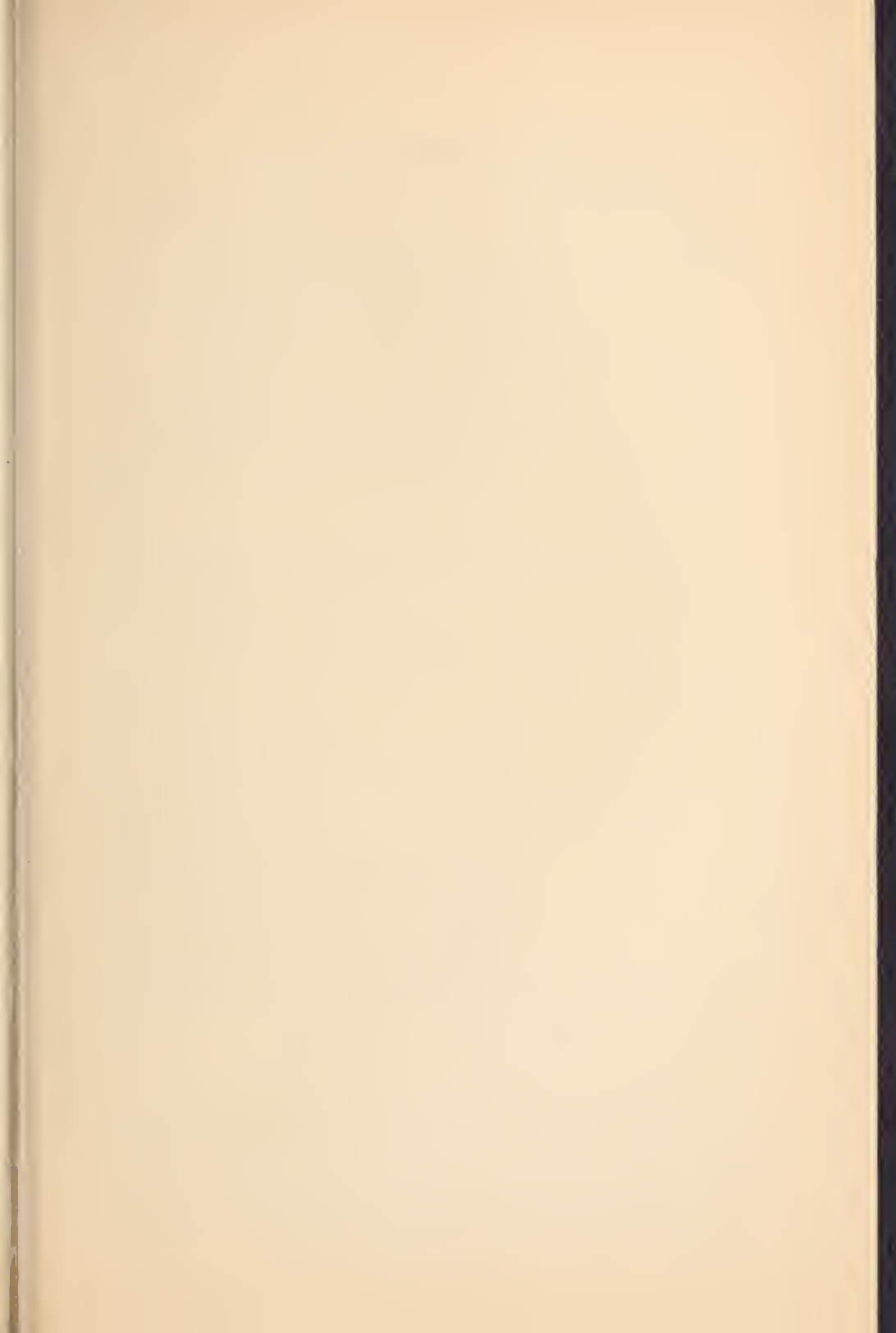
2. Review the third year's course of study.

3. Prepare a tract on a subject assigned by the committee.

4. Study carefully from page 174 to page 184 of Underwood's *Introduction*.

5. Commit thirty verses of Scripture.

6. Study carefully, with a view to thorough mastery,



twenty-five verbal endings, as explained in Gale's *Grammatical Forms*.

7. Study carefully Gale's *Grammatical Forms*.
 8. Re-read Scott's *Manual*, Underwood's *Introduction*, and the stories in the *Grammaire Coréenne*.
 9. Frequent practice in Korean composition.
 10. Learn to read and write the grass character.
 11. Read critically the Mission hymn book.
 12. Read one of the Korean classics.
- Read Carpenter's *Self-support in Bassein*.
Chinese: read the Gospel of Mark.

FIFTH YEAR.

1. Daily practice in speaking Korean.
 2. Review the course of study laid down for the first, second, third and fourth years.
 3. Commit one verse of Scripture a week.
 4. Study the history of Korea.
 5. Study Korean ballads with a view to meter and poetical form.
 6. Read a Korean novel.
 7. Study of Korean relationship in detail.
 8. Read the *Doctrine of the Mean*.
 9. Make a special study of Korean Buddhism, spirit worship, and other native cults, with a special view to the acquiring of psychological and religious terms.
- Read Lawrence's *Missions in the Orient*.
Read special books on eastern religions.
Study of Chinese, with a view to acquiring facility in reading the Easy Wenli New Testament.
- ARTICLE VI.—Every missionary shall be expected during the first year to read Nevius's *Methods of Mission Work*.

SECTION H.—MEETINGS.

ARTICLE I.—The Annual Meeting of the Mission shall begin on or about the 27th of September, at which officers shall be elected, reports presented from each station and each permanent committee of the Mission. All reports called for in the programme shall be submitted in writing in duplicate, one copy for transmission to the Board, and one for preservation

by the Mission Secretary. At this meeting estimates for appropriations shall be made, according to the Manual Section 44. No report of a station shall be considered acceptable by the Mission at its Annual Meeting unless the station has already filed with the proper committees the statistics of the station, regularly formulated on the statistic sheet furnished by the Board, and the estimates of the station, regularly drawn up on the estimate sheets furnished by the Board; and no individual report shall be received until a duplicate copy of it on official paper has been filed with the Mission Secretary.

ARTICLE II.—The Secretary shall cause a notice of place and time of meeting to be sent to all members at least six weeks prior to the time of meeting.

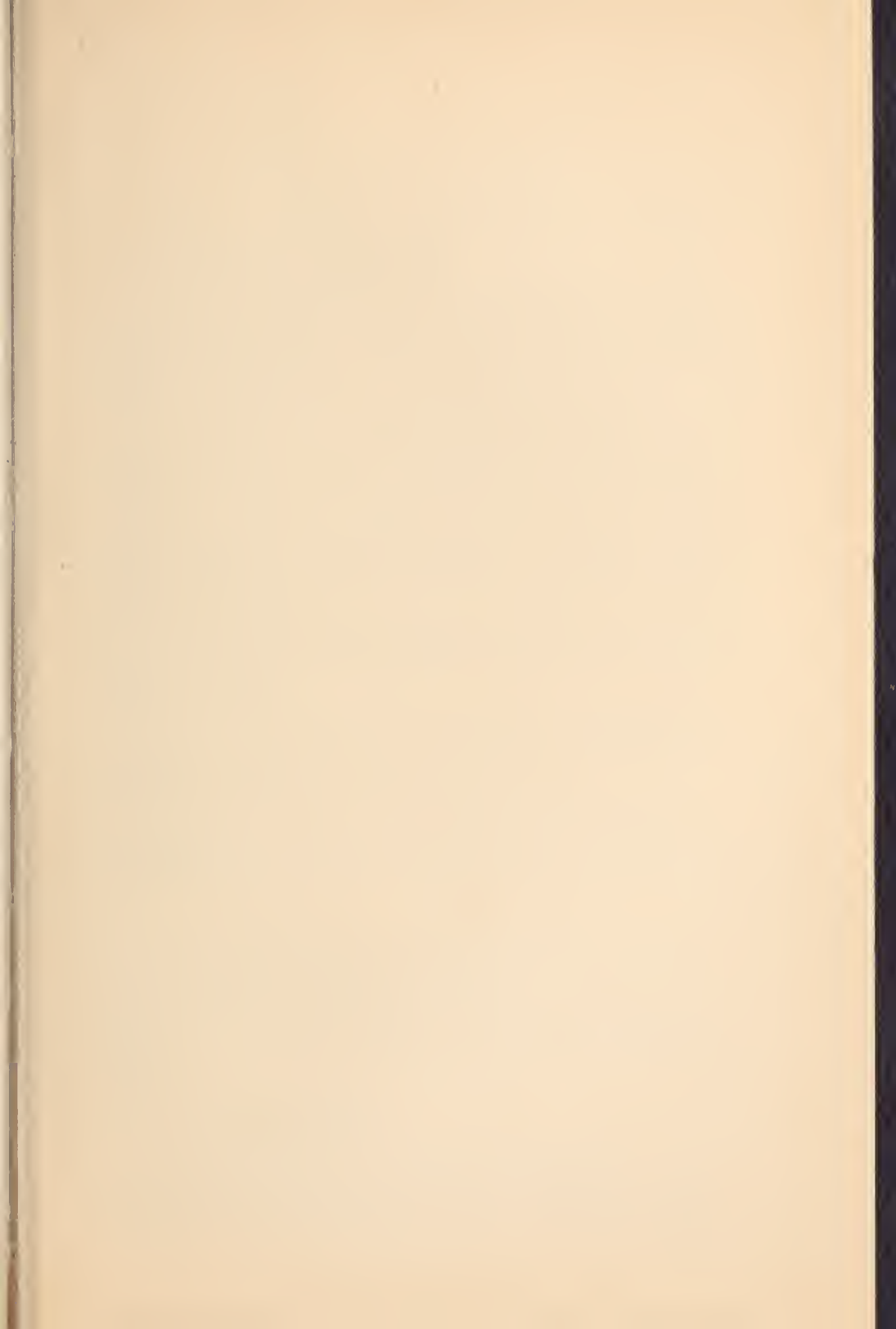
ARTICLE III.—The Sacrament of the Lord's Supper shall be administered at each Annual Meeting of the Mission, under the superintendence of the retiring Chairman if he be a minister, or the minister preaching in his place, at such time and place as the Committee shall designate.

ARTICLE IV.—At the Annual Meeting each station shall render a general report in print of at least two copies for each person in the mission, of all the work of the station, evangelistic, medical, literary and building, with statistics and a statement of New Work, and any proposed change in plans for the year, and such other matters as the station desires to bring before the Mission.

ARTICLE V.—Each missionary shall make an annual report to his station one month before the time of Annual Meeting, of each of the substations, or other work under his care, of which same report two copies shall be filed with the Secretary at the Annual Meeting, one of which shall be sent to the Board.

ARTICLE VI.—In the interim between Mission meetings, any subject which cannot, without serious hindrance to the work, be delayed till the following Annual Meeting (the station to decide its urgency) may be brought before the Mission by means of a circular letter, and decided by a majority vote; the Secretary to announce the result after all have had an opportunity to vote.

No such letter shall be circulated unless full particulars are attached.



SECTION I.—OFFICERS.

ARTICLE I.—The officers shall be Chairman, Secretary, Assistant Secretary and Treasurer.

ARTICLE II.—The officers shall be elected annually by ballot at the first session of the Mission. The Chairman, Secretary and Assistant Secretary shall take office at the opening of the second session, and the Treasurer at the close of the fiscal year, or at such other time as the Mission shall appoint.

ARTICLE III.—The duties of the Secretary shall be to procure the programme of the committee of arrangements and send copies to the secretary of each station so as to reach him at least six weeks prior to the annual meeting, and to see that a copy is laid upon the Chairman's desk; to keep the records of the Mission; to see to the transmission of Mission letters in the manner hereinafter provided for, and to preserve the same after they have been sent to each station; to see to the transmission of any circular letters; to ascertain the result and report the same to the Mission and Board, and to the next Annual Meeting.

He shall have copies made of the report of the committee on the Apportionment of Sub-stations and Work, as adopted, and see that each missionary is provided with a copy.

ARTICLE IV.—Inside of two weeks after the close of a Mission meeting the Mission Secretary shall send the Minutes or a condensed report of all the important actions of the meeting to the Board.

SECTION J.—COMMITTEES.

The Committees of the Mission shall be divided into three classes, Standing, Permanent and Special.

ARTICLE I.—The STANDING COMMITTEES shall be appointed by the Chairman at each Annual Meeting, and shall be as follows :—

- (1) On Records of Stations and Mission.
- (2) On Mission Statistics.
- (3) On Apportionment of sub-stations and work.
- (4) On Narrative,—which shall, from the summary reports of the various stations (see Sec. H. Art. IV and Sec. A. Art. VII) and the proceedings of the Annual Meeting, draw up a

narrative, to be submitted to the Chairman and Secretary for approval, and forward it to the Board within one month after the Annual Meeting.

(5) On Arrangements for Annual Meeting.

NOTICE:—Standing committees 4, and 5, shall be appointed at the Annual Meeting preceding that at which they are to report.

The appointment of all these committees shall be the order of the day for the first morning session.

ARTICLE II.—THE PERMANENT COMMITTEES shall consist of from two to six members, one or two, as the case may be, to be elected by the Mission each year to serve three years.

In important cases the Chairman, and in his absence the Secretary may fill vacancies until the next Annual Meeting, but in ordinary cases elections shall be held at the first business session of the Mission to fill the unexpired term of office.

[See also restrictions as to membership. page 1.]

(1) Property Committee:—(a) It shall be the province of this committee to examine and pass upon all plans for new buildings or alterations involving an expense of more than \$100; (b) it shall be the province of this committee, on vote of the Mission, to dispose of property not in use or not likely to be needed for missionary purposes, on terms approved by them and sanctioned by the Board; (c) it shall be in the power of this committee, after an unanimous vote and the sanction of the Board, to purchase property for the Mission.

(2) Evangelistic Committee:—This committee shall have supervision of the evangelistic work, theological class, colporteurs and women's work, and shall report on methods, etc., and present a summary of the year's work. One member shall be a lady and each station shall be represented.

(3) Medical Committee:—This committee shall act as an advisory board with the Doctors, see that the general policy of the Mission is upheld, consult with the Doctors concerning their work for the year before the Annual Meeting, and present a report with recommendations on the Medical work of the whole field.

(4) Editorial Committee:—This committee shall have charge of the work of publishing for the Mission, and supervision of the literary work. They shall present a summary of the year's work, with recommendations.



(5) Education Committee :—This committee shall have supervision of the educational work of the Mission, and shall see that those placed in charge of the various institutions by the Mission carry on the work according to the stated policy of the Mission.

(6) Finance Committee :—This committee shall audit the Treasurer's accounts, prepare a schedule of salaries of native agents, to be voted on by the Mission, for the use of the Evangelistic Committee, apportion unexpended balances, advise apportionment of cuts on appropriations, and act as general advisory committee in matters of finance.

(7) On Examination.

(8) On Rules and By-laws,—to which may be referred amendments to the Rules and By-laws.

(9) Hymn Book Committee.

(10) Special Bible Committee,—At the request of the Bible Committee of Korea there shall be elected two members to serve on that Committee.

ARTICLE III.—If at any time any Permanent Committee shall be found to be out of harmony with the majority of the Mission, it may at any Annual Meeting be disbanded by a majority vote of the Mission, and the Annual Meeting shall then proceed to the re-election of the whole committee, the members to serve respectively one, two, and three years.

SECTION K.—BUILDINGS.

ARTICLE I.—All erection of new buildings, alterations and repairs shall be under the supervision of the station in which said buildings are to be erected or said repairs or alterations undertaken.

ARTICLE II.—It shall be the duty of the station to appoint such committee or committees as it shall see fit, to superintend the erection of new buildings and the carrying on of alterations involving an expense of more than \$100.

ARTICLE III.—It shall be the duty of the station to appoint a standing committee for the oversight of all property not occupied, public drains, and public walls, and the carrying out of such repair work as may be delegated to it.

ARTICLE IV.—In matters pertaining to building, during the interval between annual meetings, the Mission shall have

the right, on appeal, to reverse the action of any station, and shall decide any question on which the station cannot come to a deciding vote.

ARTICLE V.—Repairs not involving an expense of more than \$2 may be undertaken by the occupant of any house, but such repairs must be approved by the station before his reimbursement.

ARTICLE VI.—Repairs involving an expense of more than \$2 shall be undertaken only after the approval of the Station.

ARTICLE VII.—It shall be the sentiment of the Mission that no new building shall be erected until an adequate plan has been drafted by a reliable architect.

ARTICLE VIII.—The term *house repairs* shall be interpreted to mean the renewing or replacing parts of a house which time or accident has made necessary, and also such alterations as do not materially alter the plan of the house, these alterations or repairs not to exceed \$100.

SECTION L.—MISCELLANEOUS.

ARTICLE I.—In case of any member of the Mission returning home, resolved :—

(1) That the person returning shall, in asking for the approval of the Mission, enclose a separate letter to the members of the Mission, stating his reasons.

(2) That the paper for the signature of the members read simply as follows:—“We, the undersigned, approve of * * * 's return home.”

ARTICLE II.—No change can be made in these Rules and By-laws excepting at the Annual Meeting of the Mission, and then only by a two-thirds vote of all the voting members present. Amendments must be presented in writing.

68th

Annual Report



Board of Foreign Missions

— OF THE —

Presbyterian Church in the U. S. A.



1905

THE ASSEMBLY HERALD.

The official organ of the Eight Boards of the Presbyterian Church. Issued monthly. Price, 50 cents a year.

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OVER SEA AND LAND.

A Missionary Magazine for the Young, published monthly for the Woman's Home and Foreign Missionary Organizations. Price, 35 cents a year. Witherspoon Building, Philadelphia, Pa.

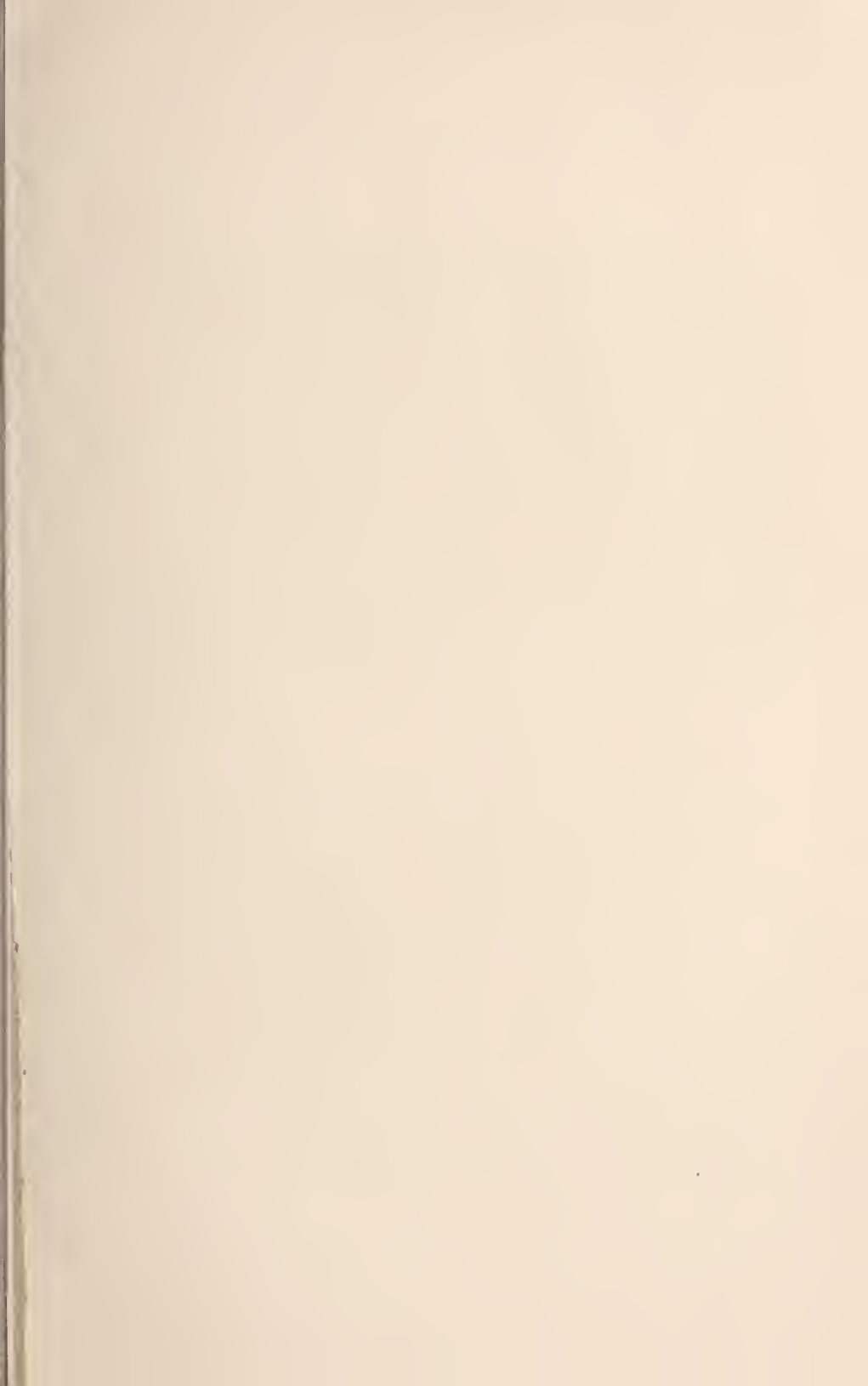
LITERATURE AND LEAFLETS.

The Board publishes from time to time interesting booklets and leaflets on mission topics. These can be had by addressing the Board of Foreign Missions, Leaflet Department, 156 Fifth Avenue, New York City.

FOREIGN MISSIONS LIBRARY.

This collection of 7500 volumes is probably surpassed by but one other collection and that is located in London. There are also valuable and interesting collections of curios, photographs and costumes.

Lectures on the different missions with lantern slides can be secured upon application to the Foreign Missions Library, 156 Fifth Avenue, New York City.





MR. HENRY IDE.

Member of the Board, 1870-1905.
Vice-President of the Board, 1897-1905.
Died January 21, 1905.



REV. WILLIAM M. PAXTON, D.D., LL.D.

Member of the Board, 1861-1904.
President of the Board, 1880-1884.
Died November 28, 1904.

THE SIXTY-EIGHTH ANNUAL REPORT

OF THE

Board of Foreign Missions

OF THE

Presbyterian Church in the United
States of America.

Presented to the General Assembly, May, 1905.

NEW YORK :
PRESBYTERIAN BUILDING, 156 FIFTH AVENUE,
1905.

CHARTER.

CHARTER GRANTED BY THE STATE OF NEW YORK, APRIL 12TH, 1862.
LAWS OF 1862, CHAPTER 187.

AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBY-
TERIAN CHURCH IN THE UNITED STATES OF AMERICA.

PASSED APRIL 12TH, 1862—CHAPTER 187.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1.—Walter Lowrie, Gardner Spring, William W. Phillips, George Potts, William Barnard, John D. Wells, Nathan L. Rice, Robert L. Stuart, Lebbeus B. Ward, Robert Carter, John C. Lowrie, citizens of the State of New York, and such others as they may associate with themselves, are hereby constituted a body corporate and politic forever, by the name of **The Board of Foreign Missions of the Presbyterian Church in the United States of America**, for the purpose of establishing and conducting Christian Missions among the unevangelized or Pagan nations, and the general diffusion of Christianity; and by that name they and their successors and associates shall be capable of taking by purchase, grant, devise or otherwise, holding, conveying, or otherwise disposing of any real or personal estate for the purposes of the said corporation, but which estate within this State shall not at any time exceed the annual income of twenty thousand dollars.

SECTION 2.—The said corporation shall possess the general powers, rights and privileges, and be subject to liabilities and provisions contained in the eighteenth chapter of the first part of the Revised Statutes, so far as the same is applicable, and also subject to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty.

SECTION 3.—This Act shall take effect immediately.

LAWS OF 1894, CHAPTER 326.

AN ACT TO AMEND CHAPTER ONE HUNDRED AND EIGHTY-SEVEN OF THE LAWS OF EIGHTEEN HUNDRED AND SIXTY-TWO, ENTITLED "AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," AND TO REGULATE THE NUMBER OF TRUSTEES.

BECAME A LAW APRIL 19TH, 1894, WITH THE APPROVAL OF THE GOVERNOR; PASSED,
THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1.—Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the Board of Foreign Missions of the Presbyterian Church of the United States of America," is hereby amended to read as follows :

SECTION 2.—"The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly, and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; provided, however, that the members of the Board as at present constituted shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting; but for all other purposes, and at stated meetings, five shall be a quorum."

SECTION 3.—This Act shall take effect immediately.

AN ACT TO AMEND CHAPTER ONE HUNDRED AND EIGHTY-SEVEN OF THE LAWS OF EIGHTEEN HUNDRED AND SIXTY-TWO, ENTITLED "AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," AS AMENDED BY CHAPTER THREE HUNDRED AND TWENTY-SIX OF THE LAWS OF EIGHTEEN HUNDRED AND NINETY-FOUR.

BECAME A LAW MARCH 15TH, 1900, WITH THE APPROVAL OF THE GOVERNOR; PASSED, A MAJORITY BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled "An act to incorporate the Board of Foreign Missions of the Presbyterian Church in the United States of America," as amended by chapter three hundred and twenty-six of the laws of eighteen hundred and ninety-four, is further amended so as to read as follows:

SECTION 2.—"The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by said General Assembly, and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; provided, however, that the members of the Board, as at present constituted, shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting, but for all other purposes, and at stated meetings, five shall be a quorum. All the business of the said corporation shall be conducted by the Board under and subject to the direction of the said General Assembly, so far as such direction shall be in accordance with the laws of the State of New York and of the United States of America."

SECTION 3.—This Act shall take effect immediately.

BEQUESTS.

The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is: The Board of Foreign Missions of the Presbyterian Church in the United States of America.

FORM OF BEQUEST.

I give, devise, and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York, the sum of.....Dollars, to be expended for the appropriate objects of said corporation.

FORM OF DEVISE.

(Real Estate.)

I give and devise unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York, all that certain [here insert description if convenient] with the appurtenances in fee simple, for the use, benefit and behoof of said society forever.

RESIDUARY CLAUSE.

All the rest, residue and remainder of my real and personal estate, I devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York.

ACTION OF THE GENERAL ASSEMBLY.

The Sixty-eighth Annual Report of the Board of Foreign Missions, and the manuscript volume of its Minutes for the year ending April 30, 1905, were presented to the General Assembly in session in Winona Lake, Indiana, May, 1905, and were referred to the Standing Committee on Foreign Missions.

The Committee presented its report to the General Assembly, which was adopted. The report, and other recommendations submitted, is herewith presented.

We shall be using the Master's method of kindling fervor for world evangelization if we begin by lifting up our eyes and looking upon the field that was never more fascinating, never whiter unto the harvest, nor more mandatory in its call for laborers; never more than now needing the thoughtful and prayerful interest, as well as loyal support, of the home people behind the missionaries. In this Evangelistic Assembly, in the catholic zeal of this era of broadening fellowship, there should be no spirit of *national* narrowness. The evangelistic hope magnified from this platform should sweep the whole inheritance of Christ, and be satisfied with a self-dedication not less than that needed for bringing to Him His uttermost possession. We have heard good news from the Pacific coast. And the reported results are worth all the time, money and men put into the campaign. Let us not forget that beyond the Pacific coast, beyond the Pacific *sea*, are spoiling fields, waiting, harvest-ripe, where proportionate outlay of men and money would bring even greater glory to the Name that is above every name.

Look upon these fields. By the aid of the careful reports, presented by the Board, look upon these fields! To summarize such reviews would be unfair. They themselves are summaries. To read them is just to be properly respectful to the noble army of men and women whose heroic warfare in the far countries for Christ is therein but barely indicated. We plead for the reading of the printed reports.

In addition to them this Assembly is to be congratulated on having, to-day, fresh from the first secretarial or other official visit of any kind to the African Mission, Dr. Halsey, whose stimulating story it shall presently be our pleasure to hear.

We note with gratitude to God that of the 837 missionaries, death has

in the past twelve months removed but four. The 63 new missionaries of the year, owing to resignations from ill-health and other causes, give a net gain of but 36, a reinforcement far from being commensurate with need and opportunity. However, the anxieties of the field have advanced to more serious embarrassments than just lack of missionaries, although, because of increased cost of living, that problem is more difficult than ever before.

The sensitive spot in the missionary situation to-day is where the field presents an opportunity so great as to call for more laborers than all the foreign missionaries societies in the world can ever send. The forces to meet this need must be raised up from the field itself. The missionary function is rapidly becoming that of organizing and developing a native church. It is not that there is less need of foreign missionaries; that need was never greater than now. It is rather that conditions in the heathen world have become such that Christian work now can and must be projected on a scale impossible without such resources as can come alone through a strong native church. These new conditions are the natural result and reward of the patient seed-sowing of the earlier missionaries, both developed and complicated by the great international movement of recent years. What opportunity for Christian statesmen! And for the Christian capitalist! The field of diplomacy reaches to the ends of the earth, and in every cabinet are Christian men. The scope of trade is world-wide, and in every great syndicate are Christian men. Henceforth in the larger outlook of world evangelization the Church must reckon, not alone on her missionaries on the field, but as well on her statesmen and her captains of industry, and expect of them that they shall see to it that the work of martyr pioneers shall not be nullified by disheartening diplomacy or a corrupting commerce. Our unique political relations to our own Southern Continent involve us in a special evangelistic responsibility. We who stand beside neighbor countries and say to other world powers, "Hands off!" should thereby feel morally committed to "lay hands on" in the ordination by Presbytery of a force adequate to evangelize these nations, than whom none in all the benighted world are in greater spiritual darkness.

It is a pleasure to recognize and commend the fidelity and efficiency of our missionaries. The work of individuals cannot, of course, be brought to special notice here. In a large way the whole force is rising nobly to the occasion.

Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, as the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and co-operation.

To deal wisely with the situation abroad, and inspire the Church at home to respond to her great opportunity, it must be evident, requires

great ability and fidelity in the office charged with the responsibility of administration. It would be ungrateful not to consider and acknowledge the debt which the Church owes to men who, taking valuable time and attention from their own important affairs, give cheerfully, in the Board's semi-monthly meetings and numerous committee conferences, many hours of uncompensated toil to problems of world evangelization. In this connection we observe in the Board's Report earnest words of appreciation, in which we heartily join, of the long and distinguished services of Dr. Paxton and Mr. Ide, recently deceased.

We feel, in the growing gravity of our problems, that the Church is most happy in its able, alert and resourceful administrative leaders. Our Secretaries are not only careful students of the work of the missionaries, but keep themselves abreast of political development. They have shown themselves abundantly able to take care of the missionary cause against the most subtle and plausible criticism. If there are a few timid people who fear that the missionaries are responsible for the heathen man's hatred of the foreigner, let them send to No. 156 Fifth Avenue for pamphlet discussions of any of these charges against missionaries. These will be found profitable for reproof, for correction, and for instruction in facts. And indeed every phase of missionary topic is helpfully and inspiringly treated in leaflets to be had for the asking. The latest news from the front in most stirring form. The Board is to be commended for increasing its Home Department force. Fully recognizing the excellent work done under the name of the Forward Movement, we welcome also the announcement of projected advance work along still broader lines. We note with satisfaction the appointment of Dr. Bradt, with headquarters in Chicago, to share with Mr. McConaughy, with headquarters in New York, and with a third co-worker, yet to be appointed, with headquarters in San Francisco, the task of developing in individuals and local churches a wider interest in world evangelization.

We also repeat with warm approval the Board's emphatic acknowledgment of the value and permanent need of the work done by the Women's Board and Societies. With a record of nearly eight million dollars in thirty-five years, and with the splendid work of organization in the churches, through an intelligent interest in missions awakened and widely diffused, with consequent stimulated giving in church collections and enlargement in the spirit of prayer beside family altars for this cause, the work of the Womens' Boards is above all praise and worthy of all imitation. The record of the year just closed is in keeping with the best traditions of these thirty-five years.

In reviewing the administration of the great trust which the Church has committed to the Board, as their stewardship is indicated by the written records, we are impressed with the delicacy of its problems, with the care and thoroughness of consideration, with the far-reaching import of their decisions and with the practical wisdom and harmony with fundamental gospel principles of the conclusions reached.

We receive also with great gratification the report of the Board's action concerning the union movement in Korea, which is formally endorsed in the subjoined recommendation. The logic of present-day Providences in mission lands is leading inevitably toward national churches as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions of whose occasions even we ourselves have been largely healed.

But it must not be supposed that the trend toward larger expectation from resources developed on the fields themselves means lessened responsibility to us. Precisely the opposite is the truth. The larger scale on which the Board is providentially compelled to project its work abroad creates, as never before experienced, the need of developing the spirit of consecration to this great cause in the Home.

Both men and money must come from the Home. Back of the Church is the Home. Here is the source of all our supplies. And indeed the supplies for the year just closed have been very gratifying. It is noteworthy that the money received and distributed during the year has been the largest in the history of the Board. The total receipts were \$1,189,759.40, with a total expenditure of \$1,188,420.32. The year's income has paid its own bills and reduced last year's deficit of \$40,690.39 to \$38,762.98. Worthy, likewise, of special mention, is the growing disposition of men of great wealth to make large individual gifts for the work of this Board. It is a beautiful token of the wideness of true evangelism that a single contribution of fifty thousand dollars for world evangelization came from the same liberal hand that has so royally sustained the work of the Assembly's Evangelistic Committee.

Rejoicing, as we do, in all such princely gifts, we earnestly counsel against the danger of relying upon them as the main source of income. Not only does the work need every available gifts, both large and small, but it needs the moral and spiritual backing that comes from diffused interest and distributed responsibility. The smaller churches have their full share of privilege and praise. Sabbath Schools, Young People's Societies—every group within the Church must be stimulated to do its best. But back of all these is another institution upon the enlistment of whose enthusiasm the solution of the problem must wait. By some method, wisely conceived and persistently pursued, every family must be touched and stirred to missionary enthusiasm. We remember with great humiliation that a third of the churches in our large Presbyterian fellowship gave nothing to missions. That is bad, very bad, but other things are worse. Most of these non-contributing churches are small. Some of them have less than a score of members. Dozens of them are without stated preaching. There is another fact of thirds that cuts deeper. That a third of our Presbyterian churches, many of them very poor, have given nothing to foreign missions is not so humiliating as that in our best churches a third of the families, many of them very rich, have

given nothing to mediate the blessings of the covenant to the nations. Is not here the proper point of aggression in the great needs of the campaign of world evangelism before us? God made the family the unit of the covenant. The family is still the unit of the covenant in its aspect of pledging God's chosen to be a blessing to all the world. The Master's method also is to make the children of the kingdom the good seed for the world expansion of the kingdom. In nature and in grace the hope of extension is in the seed. By what process God drew from the virgin soil its first fruit-tree bearing seed after its kind is as mysterious as the divine procedure whereby the Lord became flesh and dwelt among men. In both cases the kingdom inaugurated by God's creative Word was to be propagated through the seed. God might have said to the seed of the first tree, "The kingdom of vegetation is in you." God did say to the children of the covenant, "The kingdom of heaven is in you." Without the fidelity of that fruit-tree seed to its function as the depository of life, no orchard would every bloom, or red-cheeked apple gladden the eye of the husbandman. Forests might be cleared, prairies subdued, but the richest alluvial would not shoot a blade. A seed is the depository of life. Its function is to transmit life. Being found in fashion as a seed, the one honest and obedient course open to it is diffusion of life. Except in the fidelity of the children of the kingdom to their function as the seed of the kingdom, the world is without hope. No new Christ for Africa or China. One mediator of the covenant between man and God, once manifested for the sufferings of vicarious sacrifice. Henceforth the kingdom of heaven is to be propagated through the life that is in the seed. That kingdom, in its most aggressive march, waits upon the fidelity of Christian children to their calling. The great objective of the Home Department is the home of the Christian. When foreign missions becomes a subject of family conversation and plans, we shall have both men and money in abundance. A certain godly mother has in part solved the problem of Sabbath afternoon in the home by reading missionary biographies and other interesting matter bearing on missions. Children do become interested and enthusiastically respond to efforts to entertain and instruct them in the great world of missionary experience. After one such reading a little seven-year-old daughter cried, "O mother, when I grow up I will tell those people about Jesus." Had you been in that mother's place, would a certain foreboding of possible future trial have tempted you to close the book and turn the child's thought into other channels? Do you not suppose that Mary, while the Holy Child Jesus was yet in arms, when pondering the strange things said about Him, felt the first thrust of pain from that sword, which, it was predicted, would one day pierce her soul because of Him? Why should any father or mother fear and draw back from a passionate interest in missions on the part of a child? If God made the Law a thing to be drilled in by family instruction, by family conversation, by answering child questions, by inscriptions on door

posts, by frontlets before the eyes, does He care less for home instruction in the great world movement of the gospel?

With the workers on the field rising to their responsibility, with the administrative leaders in the office wisely meeting and solving their problems, and with the home remembering its covenant duty, God's kingdom will come.

We offer the following recommendations:

1. That the records of the Board, which we have examined with care, be approved.

2. That the following members of the Board, whose terms expire with this Assembly, be re-elected: The Rev. George Alexander, D.D.; the Rev. John F. Patterson, D.D.; the Rev. J. Ross Stevenson, D.D.; Mr. Warner Van Norden, Mr. John T. Underwood and Mr. D. W. McWilliams; and that to fill the vacancies caused by the death of the Rev. William M. Paxton, D.D., LL.D., and Mr. Henry Ide, and the resignations, on account of removal from New York, of the Rev. John R. Davies, D.D., and the Rev. John Balcom Shaw, D.D., the following be elected: The Rev. Cleland B. McAfee, D.D., in the class of 1903-1906; the Rev. Stanley White, in the class of 1904-1907; the Rev. W. P. Stevenson, D.D., in the class of 1904-1907, and Mr. Albert J. Pitkin, in the class of 1905-1908.

3. That the Assembly renew the expressions of former Assemblies recognizing the efficiency, the value and the large success of the Women's Boards and Societies of Foreign Missions.

4. That the Assembly has learned with gratification of the large and eminently successful conference preceding the opening of this Assembly and instructs the Board to arrange a similar conference for the day and evening preceding the opening of the next Assembly.

5. That the Sunday Schools be urged, as heretofore, to make special foreign missionary offerings on Christmas and Easter Sunday.

6. That we hail with gratification the increasing disposition of individuals of means to make special gifts to this great work, and that we urge upon all our members, rich and poor, to give more proportionately and systematically to this cause.

7. That the Church be asked to contribute for this year one and a half million dollars to this cause, this sum being a reasonable and conservative estimate of the amount actually needed for the proper equipment and extension of our existing work.

8. That the Assembly record its approval of the plan to organize in Korea a Union Presbyterian church, in conjunction with the missionaries and Korean Christians connected with the Presbyterian Church in the United States (commonly known as the Southern Presbyterian Church), the Presbyterian Church of Canada and the Presbyterian Church of Australia, and that the missionaries of our Church in Korea be and hereby are authorized to unite with the missionaries and Korean Christians of any or all of the other churches named in all necessary steps to this end.

9. That we heartily approve of the Board's attitude of reserve toward the question of the theological qualification of missionaries, and endorse its positive decision to leave the prerogatives of Presbyteries to the Presbyteries. On the clear understanding that the phrase "general fitness" includes those matters lying on the border line of doctrinal belief, which, while not affecting doctrinal soundness, and, therefore, not ordinarily coming within the scope of Presbyterian inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods, which is as follows:

"The Board reaffirms its adherence to the principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly, in any case where evidence is brought before the Board tending to show doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification, or reversal. In order to prevent embarrassing complication and possible disappointments, it is further resolved that in the case of a candidate who has not received his training in the Presbyterian Church, or whose educational advantages have not been such as to insure an intelligent acquaintance with the standards of the Church, action upon his application shall ordinarily be deferred until the candidate has been examined and licensed by Presbytery."

10. That we note with satisfaction the disposition of the Board to give cordial response to appeals from the Missions for endorsement of reasonable union movements, properly conserving essential truth. In particular we heartily commend and approve the action of the Board as being in line with established precedents in endorsing under fitting safeguards the movement for the North China Union Colleges, with the understanding that there shall be no teaching in the Seminary which is inconsistent with those conceptions of Scriptural truth that are held by the Presbyterian Church.

GEORGE N. LUCCOCK, *Chairman.*





AN ASSOCIATION OF YOUNG MEN AT HIROSHIMA, JAPAN, ORGANIZED TO INVESTIGATE CHRISTIANITY.



MEMBERS OF THE Y. W. T. C. W. OF THE HOKURIKU GIRLS' SCHOOL, JAPAN.



INTRODUCTION
TO THE
SIXTY-EIGHTH ANNUAL REPORT
OF THE
BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

With gratitude to the Great Head of the Church for His providential care and guidance, the Board of Foreign Missions presents its Sixty-eighth Annual Report.

While the Board would record its many blessings and successes, it has been called to mourn the loss of two of its oldest members, William M. Paxton, D.D., LL.D., and Mr. Henry Ide, long an elder in the First Presbyterian Church of Brooklyn.

Dr. Paxton had been a member of the Board since 1861, and for several years was its presiding officer. He had been recognized as one of the leading men of the Church, having filled prominent pastorates in Pittsburgh and New York, and having during his later years held an important professorship in Princeton Theological Seminary. His fine Christian culture and his genial spirit had endeared him to the Board, and his sound discretion and balanced judgment rendered him a valuable counsellor and administrator. He died at Princeton, November 28, at the mature age of four-score years. His loss will long be felt in the Board and throughout the Church.

Mr. Ide became a member of the Board at the time of the Reunion of the Church in 1870, and was soon recognized as one of its most careful and conservative counsellors; yet he

was always to be found in favor of an aggressive policy and of all real progress. His death, on January 21, removed the last of the lay members of the Board as constituted at the time of the Reunion of the Presbyterian Church. He had won the esteem and affection of his associate members by his uniform courtesy, his modest demeanor, his sound judgment and kindly spirit, and by the fidelity with which he met all his duties during the long period of thirty-five years.

In addition to the vacancies created in the Board by the death of Dr. Paxton and Mr. Ide, two others have resulted from resignation, namely: Rev. John R. Davies, D.D., of Philadelphia, and Rev. John Balcom Shaw, D.D., who has become pastor of the Second Presbyterian Church of Chicago. The Board has appointed to fill these vacancies (in accordance with General Assembly Standing Order 17), subject to the approval of the General Assembly: Rev. Cleland B. McAfee, D.D., Rev. Stanley White, Rev. W. P. Stevenson, D.D., and Mr. Albert J. Pitkin.

The Board would recommend to the General Assembly the election of Rev. Cleland B. McAfee, D.D., as a member of the Board in the Class of 1903-1906; Rev. Stanley White as a member of the Class of 1904-1907; Rev. W. P. Stevenson, D.D., in the Class of 1904-1907, and Mr. Albert J. Pitkin in the Class of 1905-1908.

The membership of the following persons expires, and it will be necessary for the General Assembly to re-elect them or to fill their places by new appointments for a term of three years:

Rev. George Alexander, D.D.,
Rev. John F. Patterson, D.D.,
Rev. J. Ross Stevenson, D.D.,
Mr. Warner Van Norden,
Mr. John T. Underwood,
Mr. D. W. McWilliams.

In the good providence of God, the lives of our missionaries have been preserved to an unusual degree. But four deaths have occurred in the entire force of 837 missionaries, namely: Rev. Edw. M. Scheirer, of the Canton Mission, who died at Lien Chou, June 20, 1904—a promising young missionary who had been on the field only about twenty months; Rev.

W. J. P. Morrison, D.D., a noble veteran of the Punjab Mission, who died at Wooster, Ohio, after a protracted illness, October 13, 1904; Mrs. H. K. Wright, of the Central China Mission, a young wife and mother, who died after a brief illness at Ningpo, December 25, 1904, and Mrs. Abbie M. Stebbins, of the Punjab Mission, who died at Saharanpur, January 7, 1905.

This small number, though a great loss to the service, is below the average annual mortality in the missionary force. There have been, however, twenty-three resignations during the year, mostly on account of ill health. In making new appointments, therefore, the Board is called upon to find twenty-seven available candidates just to supply vacancies and keep its force from declining. Deducting this number from the full number of 63 new missionaries sent out during the year, it will be seen that the advance with which to meet the ever-increasing demands of its 27 Missions is only 36. This should certainly be regarded as a minimum increase. It is scarcely worthy the greatness and strength of the Presbyterian Church. Certainly the time has not yet come when the Board should decline to appoint any earnest and well-commended applicant.

During the year a visit has been made to the West Africa Mission by Secretary A. W. Halsey, accompanied by Mrs. Halsey. This is the first visit that has ever been made by any representative of the Board to the Africa Mission. The need of such a deputation has long been felt and pathetically urged by the missionaries. Complications growing out of contact with Governmental representatives in French, German and Spanish possessions on the Coast, and various differences of opinion in regard to missionary policy, demanded careful study and adjustment.

The Board would acknowledge its gratitude to God that in spite of exposure to severe climatic changes and the arduous labors incident to such a mission, the lives and health of Dr. and Mrs. Halsey have been kindly preserved. Only partial reports have been given of the results of this conference, but there is reason to believe that great and lasting good has been accomplished for the West Africa Mission.

On the whole, the year has been one of increasing encour-

agement and success. The statistics of accessions to the churches in most of the Mission fields have been large; increased attention has been given to self-support; a growing capacity for self-government has appeared among other tokens of a self-propagating type of Christian life. While general development has been shown in higher collegiate education, a special interest has appeared in several of our Missions in the matter of training a native ministry. Increased emphasis has been given to theological as distinguished from academic training, and to general preparation for the great work which must chiefly depend upon the native churches.

Following the example of Japan, Brazil, and Mexico, our Missions in India, China and Korea have taken important steps toward Presbyterian Union. In India, a consummation was reached on the 15th of December at Allahabad, in the organization of a National Presbyterian Church. Meanwhile, an advanced stage of progress on the same lines has been attained in China. A Theological Seminary has been established at Nanking under the auspices of the Northern and Southern Presbyterian Churches of America. Two professors have been appointed, namely: Rev. J. C. Garritt, D.D., who during his present furlough has been assisting the Board in the absence of Secretary Halsey, and Rev. John W. Davis, D.D., of the Southern Presbyterian Church.

In Korea, in connection with the permanent Council of the different Presbyterian Missions there established, a movement has been started for the more thorough training of native preachers in special classes under the leadership of Rev. Dr. S. A. Moffett and others. A proposed plan for the formation of an independent Presbyterian Church in Korea has been submitted to the Assembly with the approval of the Board. In some of our principal Mission fields measures are also being adopted for united effort with the Missions of other Protestant denominations. In Shantung, China, the union in educational work with the English Baptists has begun most auspiciously in the Shantung Protestant University, while in Peking, the North China Union Colleges bring together in educational work our own Board, the American Board, and the London Missionary Society.

As the progress of Missions in the East was affected by the

War with Spain which brought the Philippines under the control of the United States, and by the Boxer outbreak which opened China as never before to Western influence, and an enlarged work of evangelization, so the present epoch-making War of Russia and Japan must greatly affect the international movements of the East. The issue of this crisis between Russia and Japan concerns not only the two countries directly in conflict, but the entire Orient. The example of Japan in pressing to the front rank as a nation naturally arouses the racial ambition of other Asiatic peoples, and a desire to subsidize the power of Western civilization. In China, especially, surprising changes are affecting all intelligent classes and even the policy of the Imperial Dynasty. Meanwhile, the diplomatic influence of the United States is assuming a new place and a new importance throughout the East. Our missionary work in the coming decades, whether we will or not, and whether for good or ill, will be more and more closely related to the influence of diplomacy and commerce; and with the exception of the Mohammedan powers of the Levant, our relations with other countries are more than ever friendly and encouraging. This is particularly true of Japan whose Emperor has recently conferred a title of great honor upon the veteran pioneer missionary, Dr. J. C. Hepburn; and in Siam, whose policy has lately shown special discrimination in favor of American Missions.

But the effect of this bringing together of the East and the West is not altogether favorable to the work of evangelization. Already our civilization has introduced standards of expenditure and luxury which render it difficult to project our Christian institutions on the social level of Oriental nations. The new tides of American enterprise will increase this disparity more and more. Already the cost of living is advancing in all Eastern marts. American standards in Hawaii and the Philippines affect not only those Islands, but contiguous nations, and the economic problems of missionary administration become more and more difficult. Not only missionary service, but that of native helpers becomes increasingly expensive.

These changes have a direct bearing upon the policy of Missionary Boards, and particularly upon the question of training a native ministry. The great work of the future, nay even that

of the present, cannot be done by foreign missionaries. Aside from the difficulty of securing candidates whose qualifications are satisfactorily commended, there arises the financial question of a less expensive force raised up and properly trained on the field.

But there are other reasons of still greater moment. The movement already referred to, toward the organization of independent national churches, necessitates the preparation of a national ministry competent to assume the responsibilities thrust upon them. Nothing could be more illogical than to encourage the formation of such organizations and at the same time pursue a policy of repression or neglect in the matter of developing an adequate native force. New stress was laid upon this subject by the last General Assembly through the report of its standing committee. "From this land," says the report, "we need to send out only the picked leaders. We are not to supply the main working force. The rank and file must be secured on the field. The Board should be commended without reserve in its large purpose in this regard. Men who are able to duplicate themselves by making it possible to train native workers, should welcome the opportunity by giving largely to the schools which are to be established and developed. In all the Missions there is a feeling that as soon as possible the native Church must bear its own burdens."

In response to this action of the Assembly, as well as to the earnest appeal of the Board to its Missions to give increased attention to the subject, there have come many utterances from the field, showing that our missionaries are not unmindful of this necessity, and that new measures are being taken in this direction.

But the Board meets with a practical difficulty which unless removed bids fair to thwart the very object which it has commended to the Missions. The lack of adequate receipts each year necessitates retrenchment at one point or another. The Board's appropriations are made in classes, some of which admit of no curtailment. Its missionary force, so far removed from all sources of supply and pressed by an increasing expensiveness of living, must be supported. Retrenchment, therefore, falls upon the native force, so far as it is not maintained by self-supporting churches. It not only cripples the

work of training helpers, but it frequently leads to the dismissal of those already employed. This precarious element, therefore, this uncertainty of permanent employment, seems well-nigh fatal to the all-important work of providing a native ministry. It has a depressing effect not only upon the numbers, but upon the quality of the force employed.

No question of missionary policy is more vital at the present time than this. In the interest of self-support, more use must be made of and greater security must in some way be given to this native element, or its proper advancement and efficiency will be impossible. The Missions must be assured that the Training Schools which they institute this year will not have to be closed next year for lack of funds; and native helpers employed by the Missions who have relinquished their secular business and devoted themselves to evangelization must feel assured that they will not be dropped from the service a few months hence by retrenchment. The following list of ordained native ministers as per the last Annual Report will show the inadequacy of this element of its working force:

In Africa, 2; in the seven Missions of China, 36; in the three Missions of India, 36; Chinese and Japanese in the U. S., 2; Japan, East and West, 14; Korea, 0; Mexico, 25; Persia, East and West, 39; Philippines, 2; Siam, 1; Laos, 8; South Brazil, 4; Chile, 4; Central Brazil, 1; Guatemala, 0; Colombia, 1; Syria, 5. Total, 179.

The number of ordained natives should exceed that of foreign missionaries, who should act the part of Bishops, whereas the proportion stands, 172 natives to 280 ordained foreigners, besides 81 commissioned foreign laymen.

It seems very evident that the Church, the Board and the Missions must unite in assiduous effort and earnest prayer for the strengthening of this weak and discouraging element in the policy and operation of our missionary enterprise. The paramount issues of future success imperatively demand it. The Church's opportunity is given by the last Assembly in the words already quoted: "Men who are able to reduplicate themselves by making it possible to train native workers should welcome the opportunity by giving largely to the schools which are to be established and developed," and by logical implication giving largely also for the support of natives now already

employed. Meanwhile, it devolves on the Board and the Missions to co-operate by all possible means to secure greater stability and encouragement to the native service.

For a specific account of the work in the various Missions, the Assembly and the Church at large are respectfully referred to the carefully prepared reports herewith submitted. They present a succinct and comprehensive resume of all our missionary work.

The seven Women's Boards have contributed during the year a total of \$337,197.89, and in addition have forwarded as contributions from Young People's Societies \$48,004.57. Their work commends itself to the confidence of the churches more and more, after an experience of thirty-five years. During that period, the total amount of their contributions has reached \$7,695,661.21. This amount has been raised almost without expense to the Board or to the cause. It has been a work of love and of prayer, and therefore of unparalleled success.

In reply to a question whether the time had not come to lay aside the separate organizations of Woman's work, and merge their gifts in the Church collections, the Board on March 6, took the following action:

"The Board having learned from the Secretaries that from time to time questions had been addressed to them as to the future of the distinct missionary work of women for women, seeming to imply uncertainty in the minds of some as to the attitude of the Board in the matter, the Board desires to record its clear and emphatic conviction that the work of the women's missionary organizations is needed now more than ever in the past, and that it knows of no development of the work either present or prospective which should be regarded as lessening in the slightest degree the importance of the women's missionary organizations or the necessity of their continuance and their development.

"The Board realizes that there are many problems with such a rapidly growing work as the work of Foreign Missions, and that new conditions will bring new questions, and would express the hope that there may be more frequent and fuller opportunity for conference between representatives of the Board and the Central Committee of the Women's Boards.

It would welcome at least a regular Annual Conference which would allow time for a full consideration of all matters of common interest and serve as a unifying influence in the work."

During the absence of Dr. Halsey on his visit to the Africa Mission, Dr. James S. Dennis, one of the members of the Board, has conducted the editorial work of the Foreign Missions department of the *Assembly Herald*. This has been done with his well-known fidelity and marked ability, for all of which the Board would express its hearty thanks.

The Annual Conference with Newly Appointed Missionaries was held in June, as usual, and showed an ever-increasing interest and success.

The Twelfth Interdenominational Conference of Foreign Mission Boards and Societies was held at the Bible House in January, and was attended by representatives of twenty-eight Boards and Societies. It was one of the most profitable that has yet been held, and developed an increasing interest in comity, and union in missionary work.

The absence of Dr. Halsey, the Secretary of the Home Department, has deprived the force at work among the churches of his most efficient help, but the Rev. J. C. Garritt, D.D., of the Central China Mission, has spent part of his furlough in the offices of the Board, and has rendered admirable service. The home side of the work of the Board, meanwhile, has been aggressively carried forward. Mr. McConaughy has conducted his work as Secretary of the Forward Movement with untiring energy. The period for which he undertook the work expires on September 1, 1905, but arrangements have been made for its continuance, and the work has been more thoroughly coordinated with the other work of the Home Department. The experience of the past three years has developed some very valuable ideas, and it is hoped and believed that further experience may lead in time to such an adaptation of means and such development of methods as will secure the participation of every church and of every member of every church in the work of the evangelization of the world. A small quarterly periodical, entitled "All the World," has been issued in the interests of the Forward Movement, as a means of communication with the local Committees.

Dr. Sailer, as Honorary Educational Secretary, giving his services freely, has continued the work of developing and guiding Mission Study Classes, and has had the assistance, at practically no expense to the Board, of Mr. B. Carter Millikin, formerly of Baltimore. Hundreds of mission study classes have been reported to Dr. Sailer. This is evidently the beginning of an important movement. Much use has been made of the Library of the Board. Books have been sent out to any who asked to borrow, and lantern slides have been supplied for many missionary lectures. Mr. Wm. Henry Grant, after several years' honorary connection with the work of the Board, for three of which he bore the title of Honorary Librarian, felt obliged to resign during the year, in order to carry out special plans for the advancement of Missions which the pressure of many calls unavoidable in the Library has hindered. The Board has regretfully accepted Mr. Grant's resignation, but is assured of his continued help in such ways as he may find possible. Much correspondence and attention have been devoted to the question of field secretaries in the Central West to succeed Dr. Marshall, and in other sections of the country as seemed to be desirable for the local missionary interests. The Board hopes soon to be able to conclude arrangements that will provide for these urgent necessities of the work. Missionaries at home on furlough have rendered great service in presenting the cause before the churches. And large quantities of leaflets and missionary exercises have been sent out. Last year the number distributed almost entirely in response to specific request was about two and one-quarter millions.

An account of the financial aspects of the year will be found in the Treasurer's report. It is merely urged here that an income of at least \$100,000 more per annum is absolutely necessary to meet simply the most pressing requirements of the work.

The recommendations of the last General Assembly with respect to special solicitations of Christmas and Easter offerings have been complied with, and the executive officers in all their communications with the churches during the year have endeavored to transmit and perpetuate the high and earnest Foreign Missionary spirit which characterized that body.

While not without concern in forecasting the coming year, and contemplating the greatness and urgency of the work to be accomplished—especially the serious question of adequate supply of funds—the Board is cheered by the thought that the work is of God, and not of men, and that His power and guidance are promised in its support. Nor can the Board forget that in all the exigencies of an undertaking which it has pursued for seventy years, an open way out of every difficulty has been shown, and that in respect to funds thus far the Board has been able to rely upon the heaven-inspired faith of the Church sustained as it is by the Divine promise.

Great encouragement has been derived from tidings of revival in various parts of the country and other lands, and our fiscal year closes with earnest prayer that its spread may become universal, and embrace all Mission fields.

F. F. ELLINWOOD.

MISSIONARIES WHO HAVE DIED IN 1904-1905.

- Rev. Edward M. Scheirer, Canton Mission; appointed 1902, died June 25, 1904.
 Rev. W. J. P. Morrison, Punjab Mission, appointed 1865, died October 18, 1904.
 Mrs. Harrison K. Wright, Central China Mission; appointed 1902, died December 21, 1904.
 Mrs. A. M. Stebbins, Punjab Mission; appointed 1893, died January 7, 1905.

MISSIONARIES SENT OUT IN 1904-1905.

AFRICA.

- Rev. Melvin Fraser, returning.
 Rev. and Mrs. Wm. N. Dager, returning.
 Dr. and Mrs. R. M. Johnston, returning.
 Dr. and Mrs. W. S. Lehman, returning.
 Dr. and Mrs. Alfred B. Lippert, returning.
 Rev. R. H. Nassau, M.D., returning.
 Mr. Albert G. Adams, returning.
 Rev. Rudolph Hummel.
 Miss Jean Mackenzie.
 Miss Laura Mosher (Mrs. S. F. Johnson).

BRAZIL.

- Miss Elsa Cory.

CHINA.

Canton.

- Mrs. M. N. Kerr, returning.
 Dr. Mary H. Fulton, returning.
 Miss Vella M. Wilcox.

Central China.

- Rev. George E. Partch, returning.
 Rev. and Mrs. F. W. Bible.

Hainan.

- Miss Katherine Schaeffer, reappointed

Hunan.

- Rev. and Mrs. Charles H. Derr.
 Rev. and Mrs. Gilbert Lovell.



HANGCHOW PRESBYTERIAN COLLEGE, CHINA.



CLASS IN PHYSICS—LIGHT, HANGCHOW COLLEGE.

REV. MARK TSANG,
Pastor of the Hangchow Church until 1903, now working at his own charges.

Peking.

Miss Janet McKillican, returning.
 Rev. W. A. Mather, returning.
 Mrs. W. A. Mather.
 Rev. and Mrs. Edwin Hawley.
 Rev. W. H. Gleysteen.
 Miss Emma A. Hicks.

West Shantung.

Rev. and Mrs. W. M. Hayes, returning.
 Miss Charlotte E. Hawes, reappointed.
 Rev. and Mrs. Carroll Yerkes.
 Dr. and Mrs. Charles K. Roys.
 Dr. W. R. Cunningham.
 Rev. Frank E. Field.
 Miss Mabel B. Mennie.

East Shantung.

Miss Grace Corbett, appointed on the field.

CHILE.

Rev. and Mrs. W. H. Lester, returning.
 Rev. and Mrs. Charles M. Spining, returning

COLOMBIA.

Miss Jessie Scott, returning.
 Rev. and Mrs. Roy W. Walker.
 Miss Mary L. Freeman.
 Miss M. L. Hastings.

GUATEMALA

Miss Mary E. Bodman.

INDIA.

Furrukhabad.

Rev. and Mrs. Henry Forman, returning.
 Rev. and Mrs. A. G. McGaw, returning.
 Miss Emily N. Forman, returning.
 Miss Mary Fullerton, returning.
 Miss Reubina M. Cuthbertson.
 Miss J. E. Cody (Mrs. Sam Higginbottom).

Punjab.

Dr. and Mrs. R. Thackwell returning.
 Rev. and Mrs. H. C. Velte, returning.

Rev. C. W. Forman, M.D., returning.
 Miss Caroline R. Clark, returning.
 Miss Mary E. Pratt, returning.
 Rev. and Mrs. D. J. Fleming.
 Miss Margaret J. McDonald.

W. India.

Rev. and Mrs. Edgar M. Wilson, returning.
 Rev. Arthur H. Kernen.
 Mrs. Lillian E. Havens.

JAPAN.

Japan East.

Miss Elizabeth Milliken, returning.
 Rev. and Mrs. A. P. Vaughn.
 Miss Alice M. Monk.
 Miss Lila S. Halsey.

Japan West.

Miss Gertrude S. Bigelow, returning.
 Mrs. J. P. Erdman.
 Rev. Raymond P. Gorbald.

KOREA.

Dr. and Mrs. J. Hunter Wells, returning.
 Mrs. J. E. Adams, returning.
 Rev. Herbert E. Blair.
 Dr. Jesse M. Hirst.
 Rev. E. F. MacFarland.
 Miss Elizabeth Carson.
 Miss Harriet McLearn.

LAOS.

Rev. and Mrs. C. R. Callendar, returning.
 Rev. and Mrs. William Harris, Jr., returning.
 Rev. and Mrs. David Park, returning.
 Dr. and Mrs. Charles H. Crooks.
 Rev. and Mrs. Arthur P. Barrett.
 Miss Elizabeth Carothers.
 Miss Mabel Gilson.

MEXICO.

Miss Clara B. Browning, returning.
 Mrs. C. D. Campbell, returning.

PERSIA.

Persia East.

Miss Charlotte Montgomery, returning.
Mrs. J. L. Potter, returning.

Persia West.

Rev. and Mrs. F. G. Coan, returning.
Rev. Robert M. Labaree.
Miss Mary Fleming.

PHILIPPINE ISLANDS.

Rev. and Mrs. D. S. Hibbard, returning.
Mrs. H. W. Langheim, returning.
Mrs. W. O. McIntyre, returning.
Rev. and Mrs. J. H. Lamb.
Rev. and Mrs. C. A. Glunz.

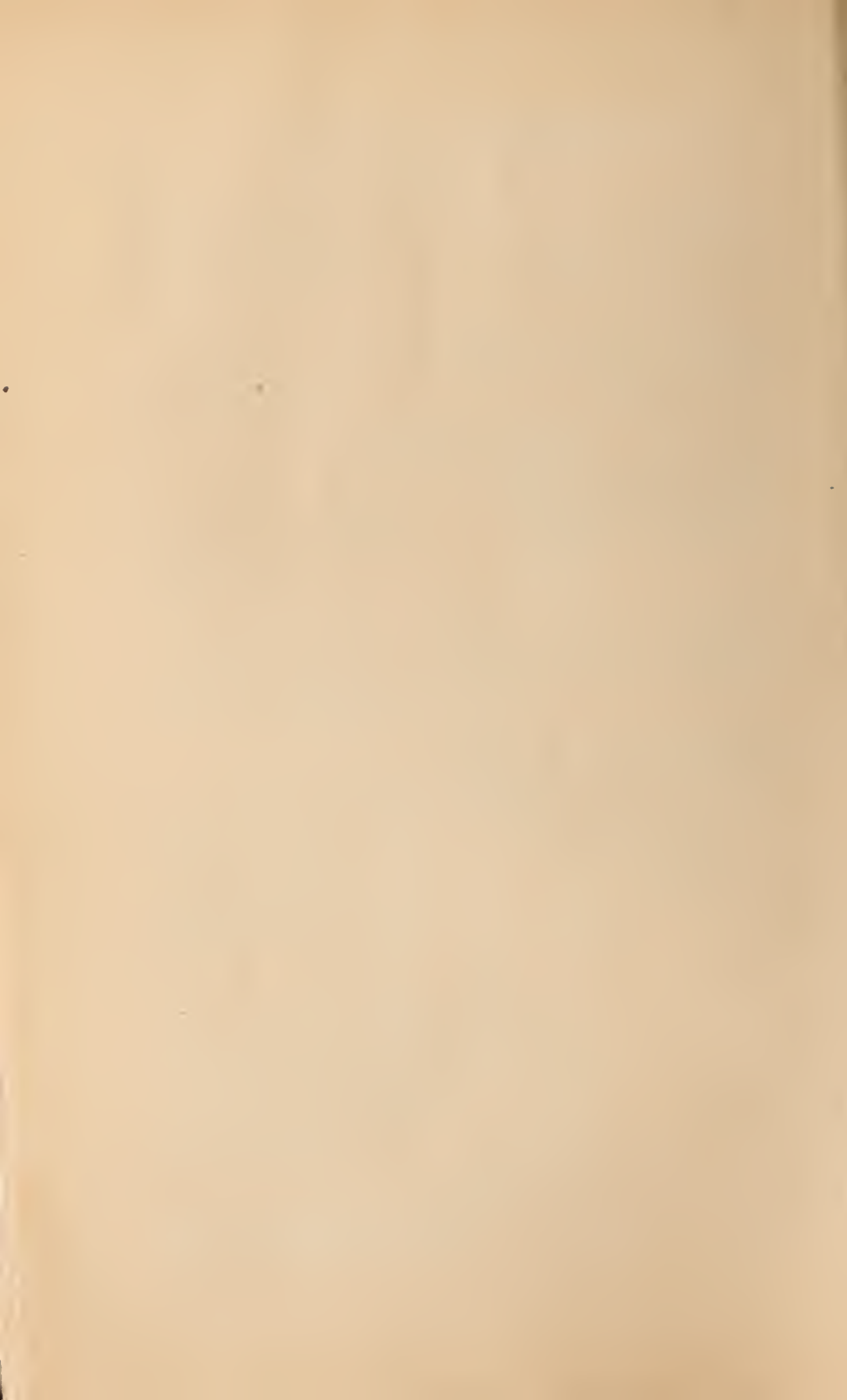
SIAM.

Rev. and Mrs. J. B. Dunlap, returning.
Rev. and Mrs. J. A. Eakin, returning.
Dr. and Mrs. Charles C. Walker.

SYRIA

Dr. and Mrs. Ira Harris, returning.
Miss Charlotte H. Brown, returning.
Dr. Mary Pierson Eddy, returning.

| | |
|----------------------------------|------------|
| Returning to the field | 67 |
| Newly appointed | 61 |
| Reappointed | 2 |
| Total | <u>130</u> |



THE MISSION LAUNCH "DOROTHY," WEST AFRICA MISSION.



A TYPICAL WEST AFRICA RIVER TOWN.



REPORT OF THE TREASURER

OF THE

BOARD OF FOREIGN MISSIONS.

The year which ended April 30, 1905, was the greatest year in the history of the Board of Foreign Missions. A careful study of the financial statements which follow this introductory report will repay the reader.

The appropriations and disbursements (Schedule 3) amounted to \$1,188,420.32; the receipts applicable to this large expenditure amounted to \$1,184,778, leaving a deficit for the year 1905 of \$3,642.32. The deficit of 1904, which amounted to \$40,690.39 on April 30, 1904, was reduced by special gifts (see Schedule 15) to \$35,120.66, leaving the present deficit of the Board \$38,762.98.

The increased receipts over the receipts of last year from the usual sources were most gratifying, the said increase being as follows:

| | |
|---|-------------|
| From Churches | \$46,017 68 |
| Women's Auxiliaries and Young People's Societies..... | 32,053 64 |
| Miscellaneous (individual gifts) | 3,488 60 |
| Legacies..... | 49,113 56 |

the only decrease being from Sunday-schools, amounting to \$2,551.19. The net increase from the above sources was \$128,122.29.

The receipts from churches, by Synods, with the number of contributing and non-contributing churches and per capita contributions, are shown by the following table:

CHURCHES BY SYNODS.

| SYNODS. | Contributing Churches. | | Non-Contributing Churches. | | Amount Contributed. | | Amount Per Capita, Cents. | |
|--------------------|------------------------|------|----------------------------|------|---------------------|--------------|---------------------------|------|
| | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 |
| Atlantic..... | 38 | 37 | 142 | 141 | \$291 45 | \$372 81 | 2.5 | 3.3 |
| Baltimore..... | 119 | 116 | 35 | 38 | 16,155 93 | 11,991 41 | 59.6 | 43.1 |
| California..... | 157 | 161 | 87 | 92 | 7,439 62 | 7,928 59 | 28.6 | 29.4 |
| Catawba..... | 61 | 62 | 101 | 102 | 104 55 | 81 49 | 1.1 | .8 |
| China..... | | | | | | 36 00 | | |
| Colorado..... | 78 | 67 | 58 | 69 | 4,334 80 | 3,668 58 | 32.3 | 25.6 |
| Illinois..... | 332 | 324 | 139 | 143 | 24,938 82 | 29,198 61 | 33.8 | 38.6 |
| Indiana..... | 179 | 169 | 145 | 162 | 6,007 29 | 6,976 10 | 11.3 | 15.5 |
| Indian Ter..... | 73 | 69 | 62 | 77 | 1,576 35 | 1,648 18 | 27. | 24.1 |
| Iowa..... | 273 | 264 | 158 | 173 | 7,535 66 | 8 460 45 | 16.7 | 18.6 |
| Kansas..... | 188 | 189 | 123 | 120 | 7,187 97 | 7,277 60 | 24. | 23.6 |
| Kentucky..... | 38 | 35 | 45 | 48 | 1,200 99 | 1,280 68 | 14.5 | 15.5 |
| Michigan..... | 148 | 139 | 112 | 120 | 7,908 85 | 6,043 35 | 23.4 | 18.1 |
| Minnesota..... | 142 | 147 | 137 | 140 | 5,504 06 | 7,860 01 | 20.1 | 34. |
| Missouri..... | 146 | 138 | 94 | 107 | 7,456 22 | 7,640 64 | 31.3 | 31. |
| Montana..... | 24 | 32 | 23 | 23 | 409 17 | 513 73 | 13. | 14.6 |
| Nebraska..... | 138 | 134 | 83 | 89 | 3,178 99 | 3,383 12 | 17.7 | 18.7 |
| New Jersey..... | 282 | 293 | 61 | 54 | 44,413 96 | 46,370 24 | 62. | 63.2 |
| New Mexico..... | 34 | 25 | 30 | 44 | 745 03 | 525 14 | 17.5 | 11.5 |
| New York..... | 684 | 672 | 220 | 230 | 99,751 67 | 110,192 14 | 52.9 | 58.1 |
| North Dakota..... | 71 | 70 | 62 | 84 | 575 92 | 562 98 | 11.6 | 10.2 |
| Ohio..... | 438 | 449 | 216 | 200 | 24,982 05 | 23,323 38 | 24. | 22. |
| Oregon..... | 62 | 60 | 36 | 40 | 2,242 93 | 1,810 41 | 31.2 | 24. |
| Pennsylvania..... | 925 | 891 | 198 | 171 | 85,013 32 | 115,072 24 | 37.2 | 54.8 |
| South Dakota..... | 73 | 69 | 55 | 60 | 766 75 | 745 61 | 12.2 | 11.5 |
| Tennessee..... | 65 | 62 | 52 | 55 | 882 10 | 1,005 66 | 12.2 | 13.5 |
| Texas..... | 26 | 27 | 27 | 31 | 757 88 | 573 80 | 22.4 | 17.4 |
| Utah..... | 31 | 30 | 21 | 21 | 346 31 | 392 92 | 13.2 | 13.4 |
| Washington..... | 102 | 100 | 57 | 67 | 1,858 71 | 2,471 46 | 17.3 | 19. |
| West Virginia..... | | 36 | | 33 | | 1,582 95 | | 23.5 |
| Wisconsin..... | 92 | 103 | 89 | 88 | 2,946 07 | 3,540 82 | 18.2 | 22. |
| | 5019 | 4970 | 2668 | 2822 | \$366,513 42 | \$412,531 10 | | |

The receipts from Sunday-schools, by Synods, with the number of contributing and non-contributing schools and per capita gifts, are shown by the following table:

SABBATH-SCHOOLS BY SYNODS.

| SYNODS. | Contributing Sabbath-schools. | | Non-Contributing Sabbath-schools. | | Amount Contributed. | | Amount Per Capita, Cents. | |
|-----------------|-------------------------------|------|-----------------------------------|------|---------------------|-------------|---------------------------|------|
| | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 |
| Atlantic..... | 12 | 14 | 168 | 164 | \$40 41 | \$40 20 | .4 | .4 |
| Baltimore..... | 65 | 64 | 89 | 90 | 1,875 21 | 1,910 98 | 6.7 | 6.7 |
| California..... | 69 | 56 | 175 | 197 | 1,201 77 | 1,134 64 | 4.3 | 4. |
| Catawba..... | 8 | 7 | 154 | 157 | 53 93 | 10 30 | .5 | .9 |
| Colorado..... | 37 | 31 | 99 | 105 | 298 24 | 436 01 | 1.8 | 2.7 |
| Illinois..... | 148 | 138 | 323 | 329 | 3,034 00 | 2,814 66 | 3.8 | 3.6 |
| Indiana..... | 51 | 38 | 273 | 293 | 761 01 | 688 93 | 2. | 1.8 |
| Indian Ter..... | 14 | 8 | 121 | 138 | 91 32 | 76 98 | 1.3 | .9 |
| Iowa..... | 75 | 66 | 356 | 371 | 965 81 | 735 89 | 2.1 | 1.6 |
| Kansas..... | 65 | 52 | 246 | 257 | 817 72 | 708 88 | 2.8 | 2.4 |
| Kentucky..... | 10 | 10 | 73 | 73 | 83 00 | 93 17 | 1.1 | 1.2 |
| Michigan..... | 48 | 59 | 212 | 200 | 872 84 | 883 50 | 2.5 | 1.2 |
| Minnesota..... | 57 | 52 | 222 | 235 | 783 34 | 731 15 | 2.9 | 2.3 |
| Missouri..... | 50 | 43 | 190 | 202 | 1,349 99 | 1,228 57 | 4.8 | 4.3 |
| Montana..... | 8 | 7 | 39 | 48 | 31 26 | 59 13 | .7 | 1.1 |
| Nebraska..... | 35 | 44 | 186 | 179 | 319 66 | 326 48 | 1.5 | 1.5 |
| New Jersey..... | 162 | 148 | 181 | 199 | 3,405 12 | 3,479 41 | 10.9 | 10.7 |
| New Mexico..... | 8 | 6 | 56 | 63 | 67 70 | 76 63 | 1.7 | 1.6 |
| New York..... | 309 | 310 | 595 | 592 | 10,277 04 | 8,735 94 | 5.6 | 4.8 |
| North Dakota.. | 12 | 12 | 121 | 142 | 113 48 | 58 25 | 1.5 | .8 |
| Ohio..... | 165 | 168 | 489 | 481 | 4,082 23 | 3,437 51 | 4.6 | 3.8 |
| Oregon..... | 19 | 17 | 79 | 83 | 157 52 | 129 62 | 1.7 | 1.3 |
| Pennsylvania.. | 442 | 386 | 681 | 676 | 12,904 97 | 13,196 17 | 5.9 | 6.1 |
| South Dakota.. | 17 | 11 | 111 | 118 | 120 67 | 109 71 | 1.6 | 1.4 |
| Tennessee..... | 16 | 16 | 101 | 101 | 94 60 | 117 80 | .9 | 1.1 |
| Texas..... | 13 | 11 | 40 | 47 | 137 15 | 78 95 | 4.4 | 2.6 |
| Utah..... | 20 | 12 | 32 | 39 | 103 28 | 50 65 | 2.3 | 1.1 |
| Washington..... | 31 | 26 | 128 | 141 | 439 75 | 420 31 | 2.8 | 2.6 |
| West Virginia.. | | 11 | | 58 | | 73 29 | | 1. |
| Wisconsin..... | 26 | 31 | 155 | 160 | 244 45 | 332 57 | 1.1 | 1.6 |
| | 1992 | 1854 | 5695 | 5938 | \$49,727 47 | \$47,176 28 | | |

The number of individual contributors was thirty less than during the year 1904:

INDIVIDUAL CONTRIBUTORS FOR 1905.

| | |
|---|-----|
| Number of contributors giving less than \$100 each..... | 640 |
| “ “ “ 100 or over..... | 84 |
| “ “ “ 250 “ | 30 |
| “ “ “ 500 “ | 32 |
| “ “ “ 1,000 “ | 29 |
| “ “ “ 5,000 “ | 7 |
| “ “ “ 10,000 “ | 3 |
| “ “ “ 13,000 “ “ | 2 |
| “ “ “ 25,000 “ | 1 |
| | 828 |

The receipts by months and quarters were as follows:

| | | | |
|----------------|--------------|--------------|--------------|
| May..... | \$37,314 44 | | |
| June..... | 33,502 75 | | |
| July..... | 64,147 44 | | |
| | | \$134,964 63 | 1st quarter. |
| August..... | \$45,644 23 | | |
| September..... | 31,956 98 | | |
| October..... | 47,471 70 | | |
| | | 125,072 91 | 2d quarter. |
| November..... | \$60,878 85 | | |
| December..... | 87,322 71 | | |
| January..... | 101,583 60 | | |
| | | 249,785 16 | 3d quarter. |
| February..... | \$121,683 89 | | |
| March..... | 181,157 18 | | |
| April..... | 359,988 11 | | |
| | | 662,829 18 | 4th quarter. |

Some interesting facts are shown in the following schedule, showing the rank of various Presbyteries representing different parts of the Church, according to the total amount given and the per capita gift.

CONTRIBUTIONS BY PRESBYTERIES IN VARIOUS SECTIONS
OF THE CHURCH.

| PRESBYTERIES. | Contributing Churches | | Non-Contributing Churches | | Amount Contributed. | | Amount Per Capita, Cents. | |
|-------------------------|-----------------------|------|---------------------------|------|---------------------|-------------|---------------------------|-------|
| | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 | 1904 | 1905 |
| | New York..... | 45 | 49 | 7 | 2 | \$39,829 42 | \$46,773 93 | 150.7 | 171.5 |
| Morris and Orange..... | 44 | 40 | | 5 | 12,373 14 | 13,635 88 | 116.3 | 128. |
| Pittsburgh..... | 69 | 79 | 11 | 1 | 11,717 57 | 28,098 39 | 46.1 | 103.3 |
| Westchester..... | 35 | 36 | 4 | 4 | 9,431 93 | 7,810 13 | 104.8 | 85.5 |
| Elizabeth..... | 32 | 34 | | 1 | 6,334 43 | 7,817 20 | 65.7 | 79.9 |
| Philadelphia..... | 61 | 60 | 16 | 16 | 17,777 00 | 26,536 56 | 48.5 | 69.7 |
| St. Paul..... | 22 | 21 | 11 | 13 | 2,025 14 | 3,474 22 | 42.4 | 69.5 |
| Newark..... | 31 | 32 | 5 | 4 | 7,865 24 | 8,597 85 | 63.5 | 66.5 |
| Brooklyn..... | 36 | 31 | 5 | 10 | 10,152 16 | 10,686 26 | 62.6 | 65.1 |
| Cleveland..... | 32 | 30 | 9 | 9 | 9,803 44 | 6,288 66 | 105.4 | 62.9 |
| Jersey City..... | 26 | 25 | 9 | 12 | 5,020 92 | 4,809 17 | 64.7 | 60.4 |
| Philadelphia North..... | 58 | 56 | 7 | 9 | 7,374 61 | 8,718 51 | 48.2 | 55.9 |
| Chicago..... | 74 | 76 | 16 | 14 | 12,355 32 | 13,412 64 | 52.5 | 54.6 |
| Albany..... | 45 | 46 | 11 | 5 | 4,928 47 | 5,436 83 | 47.5 | 52.4 |
| New Brunswick..... | 34 | 38 | | | 4,933 21 | 4,381 79 | 53.7 | 46.5 |
| Peoria..... | 26 | 24 | 12 | 13 | 1,716 11 | 2,635 29 | 31. | 45.8 |
| Baltimore..... | 50 | 49 | 12 | 16 | 10,329 24 | 5,326 19 | 90.2 | 45.3 |
| Washington City..... | 26 | 27 | 2 | 5 | 3,473 48 | 3,991 71 | 39.9 | 44.2 |
| Emporia..... | 42 | 44 | 19 | 22 | 2,848 38 | 3,246 75 | 38.8 | 43.2 |
| Rochester..... | 40 | 47 | 8 | 2 | 4,802 56 | 5,722 29 | 35.9 | 43.2 |
| Allegheny..... | 42 | 44 | 4 | 4 | 3,922 82 | 4,525 79 | 37.8 | 42. |
| St. Louis..... | 38 | 47 | 17 | 9 | 3,469 29 | 3,652 88 | 42.1 | 41.3 |
| Columbus..... | 23 | 23 | 10 | 10 | 2,115 91 | 2,266 33 | 30. | 40.5 |
| Huntingdon..... | 67 | 63 | 11 | 15 | 4,366 87 | 4,786 62 | 37. | 40.4 |
| Carlisle..... | 45 | 40 | 8 | 12 | 3,290 06 | 3,789 89 | 35.1 | 40.1 |
| Buffalo..... | 33 | 32 | 21 | 18 | 4,055 14 | 4,595 70 | 33.7 | 39.4 |
| Los Angeles..... | 40 | 40 | 9 | 17 | 2,256 54 | 3,265 10 | 29.5 | 39. |
| Bloomington..... | 38 | 35 | 16 | 19 | 2,634 71 | 3,080 22 | 33. | 38.5 |
| New Castle..... | 43 | 40 | 16 | 17 | 2,353 19 | 2,673 51 | 33.8 | 38.2 |
| Portland..... | 25 | 24 | 10 | 5 | 1,637 72 | 1,242 60 | 47.7 | 35.1 |
| Detroit..... | 33 | 33 | 16 | 14 | 5,331 27 | 3,765 92 | 46.8 | 34.2 |
| Omaha..... | 36 | 32 | 10 | 14 | 840 32 | 1,052 95 | 15.8 | 20. |
| Indianapolis..... | 24 | 21 | 21 | 26 | 1,472 85 | 1,679 19 | 17.3 | 19.2 |
| Cincinnati..... | 57 | 52 | 11 | 14 | 2,108 74 | 1,946 20 | 18.3 | 16.9 |
| San Francisco..... | 7 | 10 | 10 | 6 | 506 75 | 465 02 | 15. | 15.9 |
| Des Moines..... | 35 | 32 | 22 | 25 | 833 70 | 956 46 | 13.1 | 15.2 |
| Denver..... | 20 | 19 | 7 | 9 | 1,129 92 | 596 19 | 27.3 | 13.1 |

The net gain to the Board from operating the Presbyterian Building was \$16,295.13. Of this amount \$849.01 was used in reducing the mortgage on the building, and the balance, \$15,446.12, reserved for a further payment on the mortgage of this Board on the building. It will be seen that had no mortgage

existed on the building the net earnings could have been applied on the current expenses, in which case there would not have been a deficit for the year, and the deficit of 1904 would have been materially reduced. This of itself is a strong argument in favor of the extinguishment by the Church of the mortgage indebtedness on the Presbyterian Building. The mortgage of this Board now amounts to \$60,000.

There were transferred from the Board's General Reserve Fund, uninvested, the following amounts:

| | |
|---|-------------|
| Improvements on 5 West 20th St | \$5,106 84 |
| Improvements on Presbyterian Building | 436 00 |
| Furniture and Fixtures..... | 144 38 |
| Purchase of "Misk" property, Beirut..... | 4,200 00 |
| Church at Chefoo, China..... | 1,000 00 |
| | <hr/> |
| | \$10,887 22 |

On the field, the main building of the Shantung College has been completed, and a picture of the building is shown facing page 124 of the Annual Report. Through the generosity of Mr. John H. Converse, a large plot of ground has been secured for the Seminary at Coyaocan, Mexico, and several buildings provided by Mr. Converse will soon be erected. Land purchased by Mr. Nathaniel Tooker during his recent trip in China has been presented to the Board as a site for a hospital at Siangtan.

The following memorials have been established: John D. Wells Memorial Training School, Seoul, Korea. and Boys' School, Siangtan, Hunan; Ladd Hospital, Pyeng Yang, Korea; Sabine Haines Hospital, Iloilo, Philippine Islands; William M. Paxton Boys' School, Kiungchow, Hainan, and Science Hall, Hangchow College; and Mrs. S. C. Perkins Ward, David Gregg Hospital, Canton. Special gifts were also made for the Union Theological Seminaries at Nanking and Peking by the Princeton Church, Philadelphia, and Messrs. Morris K. Jesup and John S. Kennedy.

The balance sheets from the managers of the Mission Presses at Shanghai and Beirut show a continued condition of prosperity.

During the year six Special Gift Agreements have been issued, covering an aggregate sum of \$19,050. The Board issued a booklet on "Legacies and Special Gift Agreements" which has been widely circulated. It is hoped that it may be the means of directing special attention to this class of gifts.

Under the will of Annie Elizabeth McKenzie, late of Sodus Point, N. Y., this Board was made the residuary legatee, and is charged with the maintenance of her residence on Lake Ontario as a home for disabled missionaries on furlough.

EXPENSES.

An analysis of the expenses of the year will be found in Schedule 5 of this Report. The percentages of disbursements in New York to the total sum received are as follows:

| | |
|---|----------------|
| Administrative expense..... | 4.18 per cent. |
| Disbursements not administrative..... | 1.32 " " |
| Disbursements directed by General Assembly..... | .65 " " |
| | 6.15 " " |

This is a gratifying decrease from last year, and is the lowest since 1893.

The certificate of the Board's auditors, Messrs. Patterson, Teele & Dennis, will be found on the following page.

CHARLES W. HAND,
Treasurer.

ARTHUR W. TEELE, C.P.A.
JOHN WHITMORE.

STUART H. PATTERSON, C.P.A.
RICHARD T. LINGLEY, C.P.A.

PATTERSON, TEELE & DENNIS,

CERTIFIED PUBLIC ACCOUNTANTS,

30 Broad St., New York.

Boston, Baltimore, Columbus, O.

NEW YORK, May 4, 1905.

HON. DARWIN R. JAMES, Chairman Finance Committee,
The Board of Foreign Missions, New York.

SIR :—

We have examined the accounts and vouchers of the Treasurer of your Board for the year ending April 30, 1905, and have verified the Balance Sheet published herewith, which in our opinion presents the correct financial condition of the Board.

In verifying the receipts for the year, we have checked the amounts received with the detailed monthly statements published in the *Assembly Herald*, with the exception of April, which has not yet been published, and have ascertained that all of the moneys shown therein have been properly accounted for.

The statements of disbursements by Field Treasurers for the fiscal year just closed have not been received in New York at this date, and the deficit shown in the Balance Sheet is subject to change, according as the expenditures have been more or less than the appropriations for the past year.

Cash and securities have been verified either by actual count or evidences of deposit, and we believe the margin of safety between the book value and market value of securities is ample.

Respectfully submitted,
PATTERSON, TEELE & DENNIS,
Certified Public Accountants.

THE BOARD OF FOREIGN MISSIONS OF

SCHEDULE

BALANCE

APRIL

CURRENT ASSETS.

| | | |
|---|------------|----------------------------|
| Cash | \$4,135 78 | |
| Cash on deposit at interest | 298,571 11 | |
| | | <u>\$302,706 89</u> |
| Advances to Missions for year 1905-1906 | 130,204 00 | |
| Balances at Missions for year ended April 30, 1905 (net) ... | 86,554 34 | |
| Unadjusted Balances at Missions for former years | 4,492 95 | |
| Advances to Missionaries for Traveling Expenses..... | 10,932 57 | |
| Advances to Sundry Institutions | 28,223 44 | |
| Advances for Legal Expenses, etc., to be refunded | 1,438 57 | |
| Due from Individuals and Companies..... | \$9,561 00 | |
| Missionaries' Home Allowance and Travel, unadjusted balances | 6,663 75 | |
| | | <u>16,224 75</u> |
| Amount Advanced for English-speaking Work in Manila . | 7,199 52 | |
| Rents Due and Unpaid, Presbyterian Building | 3,977 69 | |
| Inventory of Stationery, Leaflets and Cable Codes | 3,823 59 | |
| Unexpired Insurance Premiums | 1,354 98 | |
| | | <u>1,354 98</u> |
| TOTAL CURRENT ASSETS..... | | <u>\$597,133 29</u> |

INVESTED ASSETS.

| | | |
|--|--------------|------------------------------|
| Investment Securities, as per Schedule No. 6..... | \$278,168 21 | |
| Securities and Unsold Real Estate, unacknowledged as Dona- tions until converted into Cash, as per Schedule No. 7 (per contra) | 20,690 28 | |
| Permanent Real Estate Investments— | | |
| Presbyterian Building (half interest) | \$892,798 16 | |
| 5 West 20th St. Property, cost (half interest) . | 36,674 66 | |
| 5 West 20th St. Property, improvements | 5,106 84 | |
| | | <u>934,579 66</u> |
| Furniture and Fixtures..... | 6,570 91 | |
| Temporary Real Estate Investment— | | |
| Bradley P. Wheeler Property..... | 1,697 01 | |
| | | <u>1,697 01</u> |
| TOTAL INVESTED ASSETS | | <u>\$1,241,706 07</u> |

| | | |
|--|------------|------------------------------|
| Operating Deficit for year ended April 30, 1905 | \$3,642 32 | |
| Balance of Deficit for year ended April 30, 1904 | 35,120 66 | |
| Total Operating Deficit, subject to the receipt of the final statements for the year from Field Treasurers, Schedule No. 2 | | <u>38,762 98</u> |
| GRAND TOTAL | | <u>\$1,877,602 34</u> |

Certified to :

PATTERSON, TEELE & DENNIS,
Certified Public Accountants.

THE PRESBYTERIAN CHURCH IN THE U.S.A.

No. 1.

SHEET.

30TH, 1905.

CURRENT LIABILITIES.

| | | |
|--|-----------|----|
| Outstanding Bills of Exchange..... | \$314,227 | 04 |
| Unpaid Money Orders..... | 10,918 | 17 |
| Special Funds and Amounts on Deposit | 95,094 | 41 |
| Due to Missionaries in U. S..... | 2,367 | 65 |
| Unexpended China Indemnity | 3,849 | 00 |
| Surplus in Fire and Marine Insurance Fund..... | 6,822 | 63 |
| Unexpended Appropriations for Travel and Outfit | 28,508 | 34 |
| Unused Funds from the Sale of Field Buildings..... | 7,826 | 08 |
| Reserve for Reduction of Mortgage Debt | 15,446 | 12 |
| Accrued Interest on Mortgage and Interest-bearing Gifts... | 2,064 | 23 |
| Accrued Taxes and Water Rates..... | 3,952 | 49 |
| Rents Paid in Advance, Presbyterian Building..... | 52 | 50 |

TOTAL CURRENT LIABILITIES \$491,128 66

OTHER LIABILITIES.

| | | |
|---|----------------|-----------|
| Permanent Endowment Fund, as per Schedule No. 9 | \$64,624 | 32 |
| Special Endowment Fund, as per Schedule No. 10..... | 146,268 | 18 |
| Special Gift Agreements on which Interest is Paid..... | 160,950 | 00 |
| General Reserve Fund | 52,790 | 33 |
| Unacknowledged Receipts (per contra) | 20,690 | 28 |
| Funds, etc., Invested in Presbyterian Building and 20th Street Property— | | |
| Donations, as per Schedule No. 11 | \$352,080 | 62 |
| Interest-bearing Gifts, as per Schedule No. 12 | 286,500 | 00 |
| Board's Reserve Funds..... | 235,999 | 04 |
| Mortgage, Seamen's Bank for Savings..... | 60,000 | 00 |
| | <u>934,579</u> | <u>66</u> |
| Board's Reserve Fund invested in Furniture and Fixtures.. | 6,570 | 91 |

TOTAL OTHER LIABILITIES. \$1,386,473 68

GRAND TOTAL..... \$1,877,602 34

CHARLES W. HAND,

Treasurer.

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 2.

STATEMENT OF DEFICIT ACCOUNT

FOR YEAR ENDED APRIL 30, 1905.

CREDITS.

RECEIPTS FROM DONATIONS :

| | | |
|---|-------------|----|
| Churches..... | \$412,531 | 10 |
| Women's Boards (exclusive of Y. P. Societies) | 337,197 | 89 |
| Sabbath-schools | 47,176 | 28 |
| Young People's Societies, viz.: | | |
| Through Assembly Board .. | \$1,804 | 11 |
| Through Women's Boards.. | 48,004 | 57 |
| | 49,808 | 68 |
| Legacies..... | 163,784 | 66 |
| Miscellaneous Donations..... | 151,419 | 89 |
| | 151,419 | 89 |
| Total Donations | \$1,161,918 | 50 |

OTHER CREDITS:

| | | |
|--|-------------|-----------|
| Income from Securities and Cash Deposits. | \$16,412 | 33 |
| Mission Field Receipts..... | 10,352 | 14 |
| Profit on Stocks and Bonds sold..... | 1,076 | 43 |
| | 27,840 | 90 |
| Total other Credits for current year..... | \$1,189,759 | 40 |
| Net unused Appropriations of previous years, canceled during current year..... | \$28,544 | 55 |
| Received on account of Deficit for year ending April 30, 1904, as per Schedule 15... | 5,569 | 73 |
| | \$34,114 | 28 |
| Less Charges belonging to previous years | 20,515 | 67 |
| Balance of Sundry Credit..... | | 13,598 61 |
| Present Deficit, April 30, 1905, as per Balance Sheet, Schedule 1: | | |
| Deficit of May 1, 1904..... | \$40,690 | 39 |
| Less Amounts received as above..... | 5,569 | 73 |
| | \$35,120 | 66 |
| Deficit for 1904-05..... | 3,642 | 32 |
| | 38,762 | 98 |
| | \$1,242,120 | 99 |

DEBITS.

| | | |
|--|-------------|--------------|
| Deficit of May 1, 1904..... | \$40,690 | 39 |
| Appropriations and Disbursements for year ended April 30, 1905, as per Schedule 3..... | | 1,188,420 32 |
| Interest paid on Special Gift Agreements, Special Funds, etc..... | | 13,010 28 |
| | \$1,242,120 | 99 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 3.

APPROPRIATIONS AND DISBURSEMENTS

For Year Ended April 30, 1905.

| MISSION. | STATION. | | |
|------------------------------------|----------------------------|-------------|--------------------|
| AFRICA : | | | |
| WEST AFRICA | Baraka | | \$6,031 81 |
| | Batanga | | 6,028 21 |
| | Benito | | 5,700 00 |
| | Efulen | | 9,064 81 |
| | Elat | | 7,397 62 |
| | Lolodori | | 5,188 78 |
| | | | <u>\$39,411 23</u> |
| CHINA : | | | |
| CANTON | Canton | \$31,194 81 | |
| | Lienchow | 6,250 24 | |
| | Yeung Kong | 5,515 62 | |
| | | | <u>\$42,960 67</u> |
| HAINAN | Kacheck | \$4,010 54 | |
| | Kiung Chow | 10,664 91 | |
| | Nodoa | 5,618 66 | |
| | | | <u>20,294 11</u> |
| HUNAN : | Chengchow | \$3,169 37 | |
| | Hangchow | 3,500 93 | |
| | Siangtan | 11,734 19 | |
| | | | <u>18,404 49</u> |
| PEKING | Paotingfu | \$8,963 41 | |
| | Peking | 13,128 60 | |
| | Shuntefu | 8,687 07 | |
| | | | <u>30,779 08</u> |
| CENTRAL CHINA | Hangchow | \$13,429 26 | |
| | Hwai Yuen | 5,433 89 | |
| | Nanking | 13,095 85 | |
| | Ningpo | 10,627 92 | |
| | Shanghai | 11,725 33 | |
| | Soochow | 8,301 27 | |
| | | | <u>62,613 52</u> |
| EAST SHANTUNG | Chefoo | \$11,189 74 | |
| | Tengchow | 8,480 63 | |
| | Tengchow College | 6,056 08 | |
| | Tsing Tau | 3,301 69 | |
| | | | <u>29,028 14</u> |
| WEST SHANTUNG | Chinanfu | \$8,429 76 | |
| | Chining Chow | 6,374 26 | |
| | Ichowfu | 11,404 12 | |
| | Wei Hsein | 16,277 96 | |
| | | | |
| | | | <u>246,566 11</u> |
| CHINESE AND JAPANESE IN U. S. A. : | | | |
| | New York | | \$1,200 00 |
| | Portland | | 900 00 |
| | San Francisco | | 9,431 19 |
| | Occidental Board | | 5,155 00 |
| | Los Angeles | | 480 00 |
| | | | <u>17,166 19</u> |
| GUATEMALA : | | | |
| | Guatemala | } | 4,337 01 |
| | Quezaltenango | | |
| INDIA : | | | |
| NORTH INDIA | Allahabad | \$14,576 19 | |
| | Cawnpore | 1,660 00 | |
| | Etah | 8,633 78 | |
| | Etawah | 3,418 66 | |
| | Fatehgarh | 12,465 04 | |
| | Fatehpur | 1,813 34 | |
| | Gwalior | 1,531 66 | |
| | Jhansi | 3,294 66 | |
| | Landour | 1,353 34 | |
| | Mainpurie | 6,373 00 | |
| | | | |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 3—Continued.

| MISSION. | STATION. | | |
|---|------------------------------|-------------|--------------|
| INDIA (Continued): <i>Brought forward</i> | | | \$55,119 67 |
| PUNJAB | Ambala | \$9,482 03 | |
| | Dehra | 7,031 71 | |
| | Ferozepore | 7,849 39 | |
| | Hoshiarpore | 4,614 33 | |
| | Jullundur | 5,660 06 | |
| | Lahore | 16,920 29 | |
| | Lahore Presbytery | 1,311 67 | |
| | Lodiana | 16,592 30 | |
| | Lodiana Presbytery | 1,746 66 | |
| | Mussoorie | 4,046 64 | |
| | Sabathu | 2,637 16 | |
| | Saharanpur | 15,790 51 | |
| | | 93,682 80 | |
| WESTERN INDIA. | Kodoli | \$4,102 00 | |
| | Kolhapur | 6,648 34 | |
| | Miraj | 11,747 17 | |
| | Ratnagiri | 4,444 10 | |
| | Sangli | 8,818 85 | |
| | Vengurle | 3,889 50 | |
| | Village Settlement | 1,970 16 | |
| | 41,620 12 | | |
| | | | \$190,422 59 |
| JAPAN: | | | |
| EAST JAPAN. | Tokyo | \$41,005 79 | |
| WEST JAPAN. | Fukui | \$4,504 83 | |
| | Hiroshima | 6,452 32 | |
| | Kanazawa | 7,343 76 | |
| | Kyoto | 3,830 02 | |
| | Matsuyama | 3,558 92 | |
| | Osaka | 7,885 56 | |
| | Yamaguchi | 8,842 09 | |
| | 42,417 50 | | |
| | | | \$3,423 29 |
| KOREA: | | | |
| | Fusan | \$7,336 34 | |
| | Pyeong Yang | 23,058 66 | |
| | Seoul | 36,330 38 | |
| | Syen Chun | 12,001 35 | |
| | Taiku | 11,320 35 | |
| | 90,047 08 | | |
| MEXICO: | | | |
| | Chilpancingo | | } 68,041 31 |
| | Jalapa | | |
| | Mexico City | | |
| | Saltillo | | |
| | San Luis Potosi | | |
| | Tlaltenango | | |
| | Zacatecas | | |
| | Zitacuaro | | |
| PERSIA: | | | |
| EAST PERSIA. | Kasvin | \$2,060 83 | |
| | Hamadan | 15,680 88 | |
| | Resht | 2,274 00 | |
| | Teheran | 16,616 56 | |
| | \$36,632 27 | | |
| WEST PERSIA | Tabriz | \$15,763 44 | |
| | Turkey | 7,397 00 | |
| | Urumia | 28,003 69 | |
| | 51,164 13 | | |
| | | | \$7,796 40 |
| SIAM AND LAOS: | | | |
| SIAM. | Bangkok | \$15,016 95 | |
| | Nacon | 6,208 96 | |
| | Petchaburee | 2,743 40 | |
| | Pitsanuloke | 3,654 24 | |
| | Rajaburee | 2,873 62 | |
| | | \$30,497 17 | |
| LAOS | Cheung Mai | \$16,839 86 | |
| | Cheung Rai | 3,649 00 | |
| | Cheung Tong | 7,281 10 | |
| | Lakawn | 7,403 93 | |
| | Nan | 7,541 14 | |
| | Pre | 6,976 51 | |
| | 49,691 54 | | |
| | | | \$0,188 71 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 3—Continued.

| | | | | |
|---|---------------------------|---|----------------|-----------|
| SOUTH AMERICA: | | | | |
| BRAZIL | Bahia | } | \$16,369 28 | |
| | Sergipe | | | |
| RIO DE JANEIRO | Rio de Janeiro | | \$4,059 70 | |
| | Parana | | 10,255 76 | |
| | Santa Catharina | | 7,879 60 | |
| | | | <hr/> | |
| SAO PAULO | Sao Paulo | | 22,195 06 | |
| CHILI | Chillan | } | 7,831 05 | |
| | Copiapo | | | |
| | Santiago | | | 27,459 20 |
| | Talca | | | |
| | Valparaiso | | | |
| COLOMBIA | Barranquilla | | \$4,172 54 | |
| | Bogota | | 6,421 12 | |
| | Medellin | | 895 50 | |
| | | | <hr/> | |
| VENEZUELA | Caracas | | 11,489 16 | |
| | | | 2,448 05 | |
| | | | <hr/> | |
| | | | \$87,791 80 | |
| SYRIA: | | | | |
| | Beirut | | \$15,659 42 | |
| | Lebanon | | 14,699 79 | |
| | Sidon | | 11,878 81 | |
| | Tripoli | | 11,577 75 | |
| | | | <hr/> | |
| | | | 53,815 77 | |
| PHILIPPINE ISLANDS: | | | | |
| | Albay | | \$1,955 50 | |
| | Cebu | | 4,660 36 | |
| | Dumaguete | | 22,408 70 | |
| | Iloilo | | 7,463 00 | |
| | Laguna | | 3,493 00 | |
| | Manila | | 18,849 24 | |
| | Tacloban | | 1,665 00 | |
| | | | <hr/> | |
| | | | 59,994 80 | |
| CONFERENCE WITH NEWLY APPOINTED MISSION- ARIES | | | 2,477 81 | |
| SUNDRY SPECIAL APPROPRIATIONS | | | 3,793 60 | |
| | | | <hr/> | |
| | | | \$1,115,273 70 | |
| Disbursements by New York Office, per Schedule No. 5. | | | 73,146 82 | |
| Total Disbursements, per Schedule No. 2 | | | <hr/> | |
| | | | \$1,188,420 32 | |
| | | | <hr/> | |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 4.

APPROPRIATIONS BY CLASSES.

| | | |
|-------|---|----------------|
| Class | I. Missionaries' Salaries | \$455,102 87 |
| " | II. Missionaries' Home Allowance, Travel, etc. | 131,525 88 |
| " | III. New Missionaries, Outfit, Travel, etc. | 29,080 34 |
| " | IV. Evangelistic, Native Workers and Itineration. | 122,794 30 |
| " | V. Educational. | 117,637 04 |
| " | VI. Hospitals and Dispensaries. | 23,817 06 |
| " | VII. Property in Use, Rents, Repairs, etc. | 70,575 79 |
| " | VIII. New Property, Land and Buildings. | 110,582 95 |
| " | IX. Mission Expenses. | 41,566 80 |
| " | X. Mission Press. | 6,319 26 |
| | Conference with Newly Appointed Missionaries | 2,477 81 |
| | Sundry Special Appropriations. | 3,793 60 |
| | | <hr/> |
| | Total as above | \$1,115,273 70 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 5.

ANALYSIS OF DISBURSEMENTS, NEW YORK OFFICE, FOR YEAR ENDED APRIL 30, 1905.

ADMINISTRATIVE EXPENSES :

| | | |
|---|-------------|-------------|
| Salaries of Executive Officers..... | \$25,000 00 | |
| Salary of Rev. J. C. Garritt, D.D., during absence of Rev. A. Woodruff Hal- sey, D.D..... | 758 35 | |
| Salary of Special Object Secretary (one- half) | 750 00 | |
| Salaries of Secretarial Clerks..... | 7,294 50 | |
| Salaries of Treasury Clerks..... | 8,013 43 | |
| Special Clerks | 261 51 | |
| Postage | 1,600 65 | |
| Bank Collections..... | 325 04 | |
| Stationery, Books and Supplies..... | 2,308 03 | |
| Cablegrams and Telegrams | 69 84 | |
| General Expenses..... | 2,129 62 | |
| Audit of Accounts, 1904-1905 | 500 00 | |
| Travel Expenses..... | 678 42 | |
| | | \$49,689 44 |

DISBURSEMENTS OTHER THAN ADMINISTRATIVE EXPENSES :

| | | |
|---|------------|-----------|
| Interest on Special Deposits..... | \$1,574 41 | |
| Foreign Missions Library..... | 1,200 00 | |
| Literature Department : | | |
| Christmas and Easter Ex- ercises and Calendars.. | \$5,723 40 | |
| Leaflets, Printing, Maps, Distribution and Clerk Hire | 6,698 14 | |
| | | 12,421 54 |
| Mission Study Classes..... | 448 76 | |
| Candidates | 52 80 | |
| | | 15,697 51 |

DISBURSEMENTS DIRECTED BY THE GENERAL ASSEMBLY :

| | | |
|-------------------------------------|------------|-------------|
| 67th Annual Report | \$4,612 88 | |
| “Assembly Herald” Publications : | | |
| Printing Acknowledg- ments | \$1,073 60 | |
| Extra Space | 1,826 74 | |
| Cuts, etc | 246 45 | |
| | | 3 146 79 |
| | | 7,759 67 |
| Total, per Schedule 5 | | \$73,146 62 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 6.

SECURITIES BELONGING TO THE BOARD,* HELD TO SECURE PERMANENT AND SPECIAL ENDOWMENT AND OTHER FUNDS.

| BONDS— | PAR VALUE. | BOOK VALUE. | MARKET VALUE. |
|---|---------------|----------------|------------------|
| Ashtabula & Pittsburg R'way Co. Bond (Interest 6 per cent., February and August, 1908) | \$1,000 00 | \$1,000 00 | \$1,055 00 |
| Buffalo and Susquehanna R. R. Co. 1st Mtg. Bonds (Interest 4 per cent., January and July, 1951) | 1,000 00 | 1,000 00 | 1,000 00 |
| Chesapeake & Ohio R'way Co. Consolidated Gen'l Mtg. Bonds (Interest 4½ per cent., March and September, 1992) | 19,000 00 | 17,678 75 | 20,425 00 |
| Chicago, Milwaukee & St. Paul R'way Co. Gen'l Mtg. Bonds (Interest 4 per cent., January and July, 1989) | 6,000 00 | 6,000 00 | 6,750 00 |
| Chicago, Rock Island & Pacific R'way Co. Gen'l Mtg. Gold Registered Bonds (Interest 4 per cent., January and July, 1988) | 2,000 00 | 2,000 00 | 2,130 00 |
| Gen'l Mtg. Bond (Interest 6 per cent., January and July, 1917) | 5,000 00 | 5,000 00 | 6,175 00 |
| Chicago & Northwestern R. R. Co. Consolidated S. F. Bonds (Interest 7 per cent., February, May, August, November, 1915) | 4,000 00 | 4,000 00 | 5,130 00 |
| Debenture Bond (Interest 5 per cent., May and November, 1909) | 1,000 00 | 1,000 00 | 1,066 00 |
| Central R. R. Co. of N. J. Gen'l Mtg. Bonds (Interest 5 per cent., January and July, 1987) | 3,000 00 | 3,000 00 | 4,065 00 |
| City of Leavenworth Refunding Bond (Interest 4 per cent., January and July, 1914) | 100 00 | 95 00 | 95 00 |
| Cleveland, Cincinnati, Chicago & St. Louis R'way Co. Bonds, 1st Coll. Trust, St. Louis Div. (Interest 4 per cent. May and November, 1990) | 20,000 00 | 18,600 00 | 20,450 00 |
| Edison Electric Ill. Co., Brooklyn, N. Y., 1st Cons. Gold Bonds (Interest 4 per cent., due January and July, 1939) | 20,000 00 | 19,800 00 | 18,900 00 |
| Houstou & Texas Central R. R. Co. 1st Mtg. Bds. (Interest 5 per cent., January and July, 1937) | 3,000 00 | 3,000 00 | 3,345 00 |
| Huntington & Broad Top Mountain R. R. & Coal Co. Cons. Mtg. Coupon Bonds (Interest 5 per cent., April and October, 1925) | 1,000 00 | 1,073 75 | 1,025 00 |
| Lehigh Valley R. R. Co. Register Bonds (Interest 7 per cent., March and September, 1910) | 5,000 00 | 5,937 50 | 5,787 50 |
| Minnesota Loan & Investment Co. (Interest 5 and 6 per cent., June and December) | 6,500 00 | 6,500 00 | |
| Minneapolis & St. Louis R. R. Co. 1st Consol. Mtg. Bonds (Interest 5 per cent., May and November, 1934) | 10,000 00 | 10,117 50 | 11,700 00 |
| New England Loan & Trust Co. Debenture Bond, 1900 (Interest 6 per cent., January and July, defaulted and in liquidation) | 1,000 00 | 1 00 | |
| North American Loan & Trust Co. Debenture Bond, 1904 (Interest 6 per cent., January and July, defaulted) | 100 00 | 1 00 | |
| North American Trust Co. Certificate (Jarvis-Conklin Mtg. Trust) | 1,427 50 | 1,427 50 | |
| Norfolk & Western R. R. Co. 1st Consolidated 4 per cent. Gold (April and October, 1996) | 1,000 00 | 916 00 | 1,015 00 |
| New York Gas & Electric Light, Heat & Power Company Purchase Money 4 per cent. Bonds, 1949 (Interest February and August) | 7,000 00 | 6,296 25 | 6,510 00 |
| Pennsylvania & New York Canal and R. R. Co. Consolidated Mortgage Bonds, 1939 (Interest 4 per cent., April and October) | 10,000 00 | 9,300 00 | 10,000 00 |
| Pennsylvania & Northwestern R. R. Co. Gen'l Mtg. Bonds, 1930 (Interest 5 per cent., January and July) | 1,000 00 | 1,000 00 | 1,160 00 |
| Philadelphia & Reading R. R. Co. 1st Series Cons. Mtg. Bonds (Interest 4 per cent., March and September, 1937) | 3,000 00 | 3,180 00 | 3,157 50 |
| Cons. Mtg. Loan Coupon bonds (Interest 6 per cent., June and December, 1911) | 8,000 00 | 9,070 00 | 9,040 00 |
| 2d Mtg. Gold Coupon Bonds (Interest 5 per cent., April and October, 1933) | 1,000 00 | 1,270 00 | 1,260 00 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 6—Continued.

| | PAR VALUE. | BOOK VALUE. | MARKET VALUE. |
|---|---------------|---------------------|------------------|
| BONDS—Continued. | | | |
| Pittsburgh, Cincinnati, Chicago & St. Louis R'way Co. Cons. Mtg. Bonds (Interest 4½ per cent., April and October, 1940) | \$1,000 00 | \$1,000 00 | \$1,122 50 |
| Rio Grande Western R. R. Co. 1st Mtg. Regis- tered Gold Bonds (Interest 4 per cent., Janu- ary and July, 1939) | 5,000 00 | 5,000 00 | 5,000 00 |
| South Yuba Water Co. of New York (Interest 6 per cent., January and July, 1923) | 1,000 00 | 1,000 00 | 1,000 00 |
| Texas-Paeific R. R. Co. 1st Mtg. Gold Coupon Bonds (Interest 5 per cent., June and Decem- ber, 2000) | 1,000 00 | 1,220 00 | 1,235 00 |
| Union Pacific R. R. Co. 1st Mortgage Land Grant Bonds (Interest 4 per cent., January and July, 1947) | 28,000 00 | 27,940 00 | 29,540 00 |
| Webster Coal & Coke Co. Bonds (Interest 5 per cent., March and September, 1942) | 6,000 00 | 6,000 00 | |
| West Shore R. R. Co. 1st Mtg. Bonds (Interest 4 per cent., January and July, 1961) | 5,000 00 | 5,000 00 | 5,425 00 |
| STOCKS— | | | |
| Bank of America (N. Y.), 8 shares | 800 00 | 1,170 00 | 4,160 00 |
| Elgin National Watch Co., 25 shares | 2,500 00 | 2,900 00 | 4,375 00 |
| Manhattan Railway Co. Consolidated Capital Stock, 150 shares | 15,000 00 | 19,981 25 | 24,600 00 |
| Union Pacific R. R. Co. Preferred Stock, 10 shares | 1,000 00 | 750 00 | 990 00 |
| Western Union Tel. Co., 10 shares | 1,000 00 | 885 00 | 931 25 |
| NOTES, ETC.— | | | |
| Advances on Japanese Home, San Francisco | 7,500 00 | 7,500 00 | |
| Parana Loan | 1,200 00 | 1,200 00 | |
| David B. Gamble, Notes | 9,000 00 | 9,000 00 | |
| J. J. Stone, Mortgage | 1,000 00 | 1,000 00 | |
| Willis A. and Nellie M. Straight, Mortgage | 10,000 00 | 10,000 00 | |
| G. K. Bartholomew, Notes | 6,000 00 | 5,857 71 | |
| Louis Bonert and Wife, Mortgage | 27,000 00 | 22,000 00 | |
| Adolph Samuely and Wife, Mortgage | 7,250 00 | 7,250 00 | |
| Lizzie Hynes and Husband, Mortgage | 3,250 00 | 3,250 00 | |
| TOTAL PER SCHEDULE 1 | | \$278,168 21 | |

Memorandum regarding securities with known market value:

| | |
|--|--------------|
| Par value | \$193,400 00 |
| Book value | \$197,181 00 |
| Market value | 219,559 75 |
| Excess of market value over book value | \$22,378 75 |

* NOTE.—Many of the above securities were gifts to the Board or taken in the settlement of estates.

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 7.

SECURITIES AND UNSOLD REAL ESTATE UNACKNOWLEDGED AS DONATIONS UNTIL CONVERTED INTO CASH.

| | PAR VALUE. | BOOK VALUE. |
|---|---------------|--------------------|
| J. H. Durfee, Paid-up Life Insurance Policy | \$100 00 | \$100 00 |
| F. Z. Rossiter, " | 1,540 00 | 1,540 00 |
| Platt Property, Kansas City, Mo. | 1,000 00 | 1,000 00 |
| Ingalls Estate— | | |
| John A. Bell, Mortgage | 1,600 00 | 1,600 00 |
| Ludolph & Searlc, Mortgage | 4,276 61 | 4,276 61 |
| Compton Estate— | | |
| Chas. J. Dittler, Mortgage | 300 00 | 300 00 |
| " " " | 300 00 | 300 00 |
| " " " | 593 67 | 593 67 |
| Jane E. Van Syckle, Mortgage | 500 00 | 500 00 |
| Minnesota Loan & Investment Co.— | | |
| 6 per cent. Bonds, due 1907-1908 | 2,000 00 | 2,000 00 |
| 5 per cent. Bonds, due 1909 | 1,000 00 | 1,000 00 |
| Jordan Note | 695 00 | 695 00 |
| Schultz Mortgage | 115 00 | 115 00 |
| Weller Farm | 500 00 | 500 00 |
| The Baldwin Co., Preferred Capital Stock, 50 shares | 5,000 00 | 5,000 00 |
| Briggs Place Property, Omaha, Neb | 10 00 | 10 00 |
| Exchange St. Property, Buffalo | 1,250 00 | 1,250 00 |
| TOTAL PER SCHEDULE 1. | | \$20,690 28 |

THE BOARD OF FOREIGN MISSIONS.
SCHEDULE 8.

OPERATING ACCOUNT OF THE PRESBYTERIAN BUILDING
(THE BOARD OF FOREIGN MISSIONS PROPORTION ONLY.)

| | TOTAL. | YEAR. | | | | | | | | | | Prior 1898. |
|------------------------------|--------------|-----------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|--|-------------|
| | | 4 Mos. 1905. | 1904. | 1903. | 1902. | 1901. | 1900. | 1899. | 1898. | | | |
| Rents | \$510,159 65 | \$21,633 00 | \$63,920 10 | \$62,927 33 | \$59,624 31 | \$54,157 43 | \$53,566 50 | \$48,763 71 | \$42,550 08 | \$103,017 19 | | |
| Expenses and Taxes | 282,814 24 | 11,013 86 | 32,475 41 | 33,559 98 | 33,107 98 | 30,457 91 | 29,186 48 | 29,216 64 | 26,504 40 | 57,291 58 | | |
| Net Income..... | \$227,345 41 | \$10,619 14 | \$31,444 69 | \$29,367 35 | \$26,516 33 | \$23,699 52 | \$24,380 02 | \$19,547 07 | \$16,045 68 | \$45,725 61 | | |
| Deductions from In- come. | | | | | | | | | | | | |
| Interest..... | \$203,240 78 | \$4,736 67 | \$14,227 33 | \$14,364 67 | \$15,602 54 | \$18,555 55 | \$24,249 99 | \$24,400 00 | \$24,544 44 | \$62,559 59 | | |
| *Insurance | 1,190 85 | 252 19 | 938 66 | | | | | | | | | |
| Bad Debts..... | 6,307 34 | | 459 96 | 152 81 | 2,128 56 | 1,026 62 | 1,258 97 | 1,230 42 | | | | |
| Expenses Refunding Debt | 1,464 93 | | | 524 25 | 140 68 | 800 00 | | | | | | |
| Total Deductions..... | \$212,203 90 | \$4,988 86 | \$15,625 95 | \$15,041 73 | \$17,871 78 | \$20,382 17 | \$25,508 96 | \$25,680 42 | \$24,544 44 | \$62,559 59 | | |
| Profit | \$15,141 51 | \$5,630 28 | \$15,818 74 | \$14,325 62 | \$8,644 56 | \$3,317 35 | \$1,128 94 | \$6,133 35 | \$8,498 76 | \$16,833 98 | | |
| Loss | | | | | | | | | | | | |

* Prior to 1904 the Insurance was included in Expenses and Taxes.

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 9.

PERMANENT ENDOWMENT FUNDS.

| | |
|--|--------------------|
| Horace H. Blakely Fund | \$100 00 |
| Bryn Mawr Presbyterian Church Fund | 1,000 00 |
| Mrs. A. I. Bulkley Fund | 2,000 00 |
| William M. Canby Memorial Fund | 300 00 |
| Selah Chamberlain Fund | 10,000 00 |
| James G. Craighead " | 1,000 00 |
| Wm. S. and Annie C. Dool Fund | 500 00 |
| Mary Eckert Fund | 952 50 |
| Luther Farnham " | 1,900 00 |
| George Fisher " | 300 00 |
| William Gibson " | 5,000 00 |
| Solomon L. Gillett " | 5,000 00 |
| Cordelia A. Green " | 1,000 00 |
| Mrs. Margaret Hogg " | 3,000 00 |
| M. Horsman " | 100 00 |
| Wm. A. Howard " | 4,000 00 |
| E. W. Huntington " | 250 00 |
| Mary O. Kingman " | 1,000 00 |
| Thomas Marshall " | 62 94 |
| Martyrs' Memorial " | 2,749 88 |
| Sarah A. Marks " | 1,000 00 |
| D. McElheron " | 570 00 |
| Daniel Negley " | 893 00 |
| Charles R. Otis " | 3,500 00 |
| J. F. Patterson " | 500 00 |
| J. B. Preston " | 1,000 00 |
| Simon Reid " | 10,000 00 |
| Maria M. Steinecke " | 2,000 00 |
| True Sanitarium " | 1,800 00 |
| Helen M. White " | 3,120 00 |
| M. G. Wylie " | 26 00 |
| Total per Schedule 1 | \$64,624 32 |

SCHEDULE 10.

SPECIAL ENDOWMENT FUNDS.

| | |
|--|---------------------|
| Mary C. Bard Fund | \$250 00 |
| D. S. Baldwin " | 3,250 00 |
| Brown Memorial Scholarship Fund | 485 00 |
| Elizabeth Billings Fund | 450 00 |
| Baxter " | 5,000 00 |
| Children's " | 13,200 00 |
| J. H. Converse Wooster Home Endowment Fund | 1,000 00 |
| Melissa P. Dodge Fund | 1,500 00 |
| Educational Fund for Boys | 400 00 |
| Esther Gordon Fund | 3,000 00 |
| Joseph Harvey Memorial Fund | 2,000 00 |
| Hannah A. Hazen Estate " | 190 00 |
| Chas. W. Henry " | 5,000 00 |
| Marine and Fire Insurance " | 20,000 00 |
| Marquand " | 5,000 00 |
| Monterey Seminary " | 5,000 00 |
| Jennie Oram " | 500 00 |
| Mrs. Pembroke " | 200 00 |
| W. H. Schiefflin " | 6,000 00 |
| H. Maunsell Schiefflin " | 5,000 00 |
| Catherine P. Stanton " | 100 00 |
| Mrs. Stokes " | 5,000 00 |
| Susan M. Thwing " | 12,056 50 |
| Waldensian " | 32,100 00 |
| William White " | 9,326 93 |
| John D. Wells Memorial " | 1,300 00 |
| George M. Troutman " | 1,000 00 |
| Allahabad College Endowment Fund | 2,550 00 |
| Shantung " | 5,459 75 |
| Total per Schedule 1 | \$146,268 18 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 11.

DONATIONS INVESTED IN PRESBYTERIAN BUILDING.

(Board of Foreign Missions Proportion only.)

| | | |
|---|--------------|---------------------|
| Contribution received during current year, from Concord Church (St. Clairsville)..... | | \$1 25 |
| 'Interest Bearing Gifts' transferred: | | |
| Miss Margaret Cummins..... | \$2,000 00 | |
| Rev. R. G. Keyes..... | 1,000 00 | |
| | | <u>3,000 00</u> |
| | | \$3,001 25 |
| Contributions received during previous years: | | |
| Amounts of \$500 and over, as below..... | \$336,912 86 | |
| Amounts of less than \$500..... | 12,166 51 | |
| | | <u>349,079 37</u> |
| Total per last year's report..... | | 349,079 37 |
| Total donations invested as per Schedule 1..... | | <u>\$352,080 62</u> |

Contributions received in previous years of \$500 and over as follows:

| | | |
|--|----------------------------|---------------------|
| Atterbury, Rev. W. W..... | New York City..... | \$2,500 00 |
| Friends..... | Through Dr. Atterbury..... | 2,141 25 |
| Allen, Richard H..... | Through Dr. Holmes..... | 500 00 |
| Billings, Mrs. Julia..... | "..... | 500 00 |
| Bowen, Mrs. C. J..... | Delphi, Ind..... | 500 00 |
| Buchanan, James I..... | Through Dr. Holmes..... | 500 00 |
| Clemson, D. M..... | "..... | 500 00 |
| Dodge, William E..... | New York City..... | 5,000 00 |
| Dodge, Rev. D. Stuart..... | "..... | 5,000 00 |
| Ely, Horace S., and Alfred E. Marling..... | "..... | 1,000 00 |
| "E" Presbytery of Newark..... | Through Miss S. Dodd..... | 500 00 |
| Emerson, E. O..... | Through Dr. Holmes..... | 500 00 |
| Ewing, N..... | "..... | 500 00 |
| Finley, J. B..... | Through Dr. Holmes..... | 500 00 |
| Guffey, James M..... | "..... | 500 00 |
| Ham, James M..... | Brooklyn, N. Y..... | 500 00 |
| Harbison, S. P..... | "..... | 2,500 00 |
| Hollenbeck, J. W..... | "..... | 500 00 |
| Kennedy, John S..... | New York City..... | 40,000 00 |
| Mather, Mrs. Flora..... | Through Dr. Holmes..... | 500 00 |
| Marvin, S. S..... | "..... | 500 00 |
| Mellon, R. B..... | "..... | 500 00 |
| Mellon, A. W..... | "..... | 500 00 |
| Morrison, Thomas..... | "..... | 500 00 |
| McDonald, Alex..... | "..... | 500 00 |
| McWilliams, D. W..... | Brooklyn, N. Y..... | 500 00 |
| Ogden, Robert C..... | New York City..... | 500 00 |
| Phelps, Mrs. Anson G..... | "..... | 2,500 00 |
| Paxton, Rev. William M..... | Princeton, N. J..... | 500 00 |
| Pitcairn, Robert..... | Through Dr. Holmes..... | 500 00 |
| Peacock, A. R..... | "..... | 500 00 |
| Rowe, Wallace H..... | "..... | 500 00 |
| Shaw, Wilson A..... | "..... | 500 00 |
| Stuart, Mrs. Robert L..... | New York City..... | 259,771 60 |
| Stevenson, John G..... | Through Dr. Holmes..... | 500 01 |
| Schoonmaker, James M..... | "..... | 500 00 |
| Templeton, Thomas..... | "..... | 500 00 |
| Temple, W. C..... | "..... | 500 00 |
| Thaw, Benjamin..... | "..... | 500 00 |
| Vance, J. N..... | "..... | 500 00 |
| Wallace, Miss Sarah..... | Newark, N. J..... | 500 00 |
| Westinghouse, Mrs. G..... | Pittsburgh, Pa..... | 500 00 |
| Total as above..... | | <u>\$336,912 86</u> |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 12.

4 PER CENT. INTEREST-BEARING GIFTS INVESTED IN PRESBYTERIAN BUILDING.

(Board of Foreign Missions Proportion Only.)

| | | |
|--|----------------------------|---------------------|
| Anonymous | | \$12,500 00 |
| Berger, Rev. Albert J. | Urbana, Ills. | 20,000 00 |
| Booth, Rev. R. R. | New York City | 1,000 00 |
| Bliss, Rev. John C. | " " | 500 00 |
| Crane, Mrs. Rachel | Peekskill, N. Y. | 100,000 00 |
| Converse, John H. | Philadelphia, Pa. | 6,250 00 |
| Gamble, David B. | Cincinnati, O. | 21,000 00 |
| Hubbard, T. S. | Geneva, N. Y. | 3,000 00 |
| Hardy, Miss Jane L. | Ithaca, N. Y. | 2,000 00 |
| Hopkins, Samuel W. | Geneva, N. Y. | 1,000 00 |
| Moir, Mrs. Emily H. | New York City | 5,000 00 |
| Officer, Mrs. Mary E. | Ottawa, Ills. | 2,000 00 |
| Phraner, Rev., and Mrs. Wilson | East Orange, N. J. | 2,500 00 |
| Platt, Rev. Joseph | Davenport, Ia. | 500 00 |
| Reamer, Miss Elizabeth J. | Waterloo, N. Y. | 750 00 |
| Silliman, Horace B., LL.D. | Cohoes, N. Y. | 100,000 00 |
| Stoddard, Elijah W. | Succasunna, N. J. | 3,000 00 |
| Taylor, W. M. | Mount Jackson, Pa. | 500 00 |
| Wheeler, Miss Emily M. | Litchfield, Conn. | 5,000 00 |
| Total, per Schedule 1 | | \$286,500 00 |

THE BOARD OF FOREIGN MISSIONS.
SCHEDULE 13.

52 COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS FROM MAY 1, 1888, TO APRIL 30, 1905.

| YEAR. | RECEIPTS. † | DISBURSE- MENTS. | DEFICIT FOR YEAR. | SURPLUS FOR YEAR. | Balance at close of Fiscal Year. | |
|---|-----------------|---------------------|----------------------|----------------------|-------------------------------------|------------|
| | | | | | DEFICIT. | SURPLUS. |
| Surplus, May 1, 1888 | \$4,214 38 | | | \$4,214 38 | | \$4,214 38 |
| April 30, 1889... | 852,815 85 | \$901,726 85 | \$48,911 00 | | \$44,696 62 | |
| " " 1890... | 892,392 69 | 907,972 00 | 15,579 31 | | 60,275 93 | |
| " " 1891... | 1,013,921 54 | 972,517 02 | | 41,404 52 | 18,871 41 | |
| " " 1892... | 967,034 01 | 1,002,683 65 | 35,649 64 | | 54,521 05 | |
| " " 1893... | 1,064,504 37 | 1,008,124 60 | | 56,379 77 | | |
| " " 1894... | 891,465 19 | 995,921 70 | 104,456 51 | | | 1,858 72 |
| " " 1895... | 903,930 05 | 976,102 80 | 72,172 75 | | 102,597 79 | |
| " " 1896... | 1,057,774 65 | 929,239 25 | | 128,535 40 | 174,770 54 | |
| " " 1897... | 884,842 38 | 936,061 71 | 51,219 33 | | 46,235 14 | |
| " " 1898... | 979,125 55 | 878,121 38 | | 101,004 17 | 97,454 47 | |
| " " 1899... | 921,093 82 | 920,206 01 | | 887 81 | | 3,549 70 |
| " " 1900... | 953,083 77 | 946,123 38 | | 6,960 39 | | 4,437 51 |
| " " 1901... | 998,325 39 | 1,008,102 15 | *9,776 76 | | | 11,397 90 |
| " " 1902... | 1,128,577 29 | 1,128,906 87 | *329 58 | | | 1,621 14 |
| " " 1903... | 1,115,133 34 | 1,115,364 97 | *231 63 | | | 1,291 56 |
| " " 1904... | 1,131,510 70 | 1,173,261 02 | 41,750 32 | | | 1,059 93 |
| " " 1905... | 1,197,788 28 | 1,201,430 60 | 3,642 32 | | 40,690 39 | |
| Present deficit as per Balance Sheet, Schedule 1..... | | | | | | |
| Total | \$16,951,533 25 | \$17,061,865 96 | \$883,719 15 | \$339,386 44 | †38,762 98 | |

† Inclusive of Donations, Income, Canceled Appropriations and Mission Field Receipts.

* The deficit for year due to transfer of amounts to General Reserve Fund.

‡ The deficit of May 1, 1904, was reduced by \$5,569.73, contributed. See Schedule 15.

THE BOARD OF FOREIGN MISSIONS.
SCHEDULE 14.

CONDENSED ANALYSIS OF RECEIPTS.

| YEAR. | CHURCHES. | SABBATH-SCHOOLS. | WOMEN'S BOARDS. | Y. P. C. E. SOC. | LEGACIES AND ANNUITIES. | MISCELLANEOUS DONATIONS AND MISSION FIELD RECEIPTS. | INCOME. | TOTAL ANNUAL DONATIONS. | CANCELED APPROPRIATIONS, ETC. | GRAND TOTAL. |
|--------------------|----------------|------------------|-----------------|------------------|-------------------------|---|--------------|-------------------------|-------------------------------|-----------------|
| 1889 | \$308,679 13 | \$33,400 55 | \$278,904 17 | | \$145,581 95 | \$86,250 05 | | \$852,815 85 | | \$852,815 85 |
| 1890 | 291,719 86 | 36,062 56 | 280,285 51 | | 112,877 68 | 73,120 83 | | 794,066 44 | \$9,832 25 | 892,392 69 |
| 1891 | 346,779 79 | 34,608 38 | 336,244 78 | \$3,405 41 | 106,564 37 | 115,087 91 | | 942,690 64 | 71,230 90 | 1,013,921 54 |
| 1892 | 332,960 18 | 34,928 47 | 316,734 11 | 9,035 60 | 133,049 93 | 104,584 18 | | 931,292 47 | 35,741 54 | 967,034 01 |
| 1893 | 347,562 92 | 36,985 89 | 329,889 20 | 16,446 57 | 133,545 61 | 130,074 18 | | 1,014,504 37 | 50,000 00 | 1,064,504 37 |
| 1894 | 295,016 39 | 35,092 17 | 324,003 11 | 17,790 62 | 72,802 44 | 96,848 20 | | 841,552 93 | 49,912 26 | 891,465 19 |
| 1895 | 286,392 89 | 38,031 00 | 309,751 11 | 18,908 49 | 119,231 62 | 93,394 26 | | 865,709 37 | 38,220 68 | 903,930 05 |
| 1896 | 274,858 89 | 30,289 12 | 303,461 04 | 26,739 56 | 146,827 83 | 195,572 92 | | 977,749 36 | 80,025 29 | 1,057,774 65 |
| 1897 | 270,479 84 | 28,369 53 | 299,114 93 | 25,679 49 | 89,735 91 | 111,333 46 | \$10,716 14 | 824,713 16 | 60,129 22 | 884,842 38 |
| 1898 | 292,622 22 | 38,208 85 | 312,377 66 | 10,013 08 | 75,940 44 | 175,439 03 | | 915,319 42 | 63,806 13 | 979,125 55 |
| 1899 | 313,552 22 | 42,998 31 | 305,585 85 | 3,467 09 | 75,593 94 | 140,889 62 | | 895,081 09 | 26,012 73 | 921,093 82 |
| 1900 | 326,947 57 | 45,979 23 | 326,044 76 | 4,289 89 | 62,342 00 | 141,756 78 | | 920,825 50 | 32,258 27 | 953,083 77 |
| 1901 | 357,710 33 | 48,574 23 | *280,079 56 | 48,114 66 | 82,111 36 | 137,019 67 | | 969,180 07 | 29,145 32 | 998,325 39 |
| 1902 | 357,438 80 | 47,082 75 | *336,551 47 | 29,710 92 | 138,045 90 | 142,721 04 | | 1,086,331 74 | 42,235 55 | 1,128,577 29 |
| 1903 | 349,185 78 | 45,853 50 | *307,663 74 | 47,175 02 | 164,096 88 | 155,555 45 | | 1,083,899 20 | 31,324 14 | 1,115,133 34 |
| 1904 | 366,513 42 | 49,727 47 | *303,543 34 | 51,409 59 | 114,671 10 | 161,732 87 | | 1,067,265 22 | 64,245 48 | 1,131,510 70 |
| 1905 | 412,531 10 | 47,176 28 | *337,197 89 | 48,004 57 | 163,784 66 | 161,772 03 | | 1,189,759 40 | 13,598 61 | 1,203,358 01 |
| 53 Total, as above | \$5,530,951 33 | \$673,368 29 | \$5,287,432 23 | \$361,994 67 | \$956,803 62 | \$2,243,152 48 | \$118,973 61 | \$16,172,676 23 | \$786,212 37 | \$16,958,888 60 |

Fiscal Year ended April 30.

* Exclusive of Young People's Societies through Women's Boards.

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 15.

CONTRIBUTIONS ON ACCOUNT OF DEFICIT OF YEAR 1903-1904.

| <i>Church.</i> | <i>Presbytery.</i> | <i>Amount.</i> |
|-----------------------------------|-------------------------|----------------|
| Adriance, Harris Ely..... | | \$25 00 |
| "A Friend, Hazleton, Pa."..... | | 50 00 |
| A Friend..... | | 50 00 |
| Arthur, Rev. A., Auburn, Kan..... | | 5 00 |
| Arch Street..... | Philadelphia | 155 84 |
| Audubon First..... | Council Bluffs..... | 13 22 |
| Aussable Grove First..... | Ottawa..... | 16 00 |
| Arnot..... | Wellsborough..... | 1 00 |
| Austin First..... | Chicago..... | 35 00 |
| Brown Memorial..... | Baltimore..... | 375 80 |
| Burrell, D. H..... | | 50 00 |
| Brown, Rev. E. W..... | | 3 00 |
| Brooklyn First..... | Iowa City..... | 5 68 |
| Big Flats First..... | Chemung..... | 5 00 |
| Best, Mr. and Mrs. Nolan R..... | | 5 00 |
| Buchanan Chapel..... | Steubenville..... | 15 00 |
| Backus, Miss Mary W..... | | 10 00 |
| Bridgeton First..... | West Jersey..... | 7 75 |
| Burlington..... | Monmouth..... | 6 20 |
| Baltimore First..... | Baltimore..... | 25 00 |
| Bound Brook..... | New Brunswick..... | 10 00 |
| Bradford First..... | Erie..... | 15 00 |
| Bellona Memorial..... | Genoa..... | 5 00 |
| Bissell, Rev. A. P..... | | 5 00 |
| Bethany..... | Cleveland..... | 5 00 |
| Binghamton First..... | Binghamton..... | 84 00 |
| Bickford, E. L..... | | 20 00 |
| Blairstown..... | Cedar Rapids..... | 3 00 |
| Broadway, Rock Island..... | Rock River..... | 10 00 |
| Brookfield..... | Ottawa..... | 2 50 |
| Brady, Rev. and Mrs. W. C..... | | 3 00 |
| Chambers..... | Philadelphia..... | 1 00 |
| Carroll..... | Fort Dodge..... | 1 50 |
| Cole, Mrs. W. D..... | | 5 00 |
| Calumet First..... | Lake Superior..... | 15 00 |
| Carmel..... | Philadelphia North..... | 25 00 |
| Colorado Springs Immanuel..... | Pueblo..... | 5 00 |
| Currie, N. J..... | | 5 00 |
| Cripple Creek First..... | Pueblo..... | 6 00 |
| Calkins, M. H..... | | 5 00 |
| Cape Vincent..... | St. Lawrence..... | 2 00 |
| Central..... | Newark..... | 10 00 |
| Craig, Mr..... | | 1 00 |
| Carlstadt German Evangelical..... | Jersey City..... | 5 00 |
| Dodge, C. H..... | | 250 00 |
| Dolgeville..... | Utica..... | 5 00 |
| Deen, Charles E..... | | 5 00 |
| Dallas Second..... | Trinity..... | 10 00 |
| Davidson..... | Boulder..... | 2 00 |
| Dunellen..... | Elizabeth..... | 20 00 |
| Doe Run..... | Chester..... | 10 00 |
| Davis, Mrs. E. M..... | | 1 00 |
| Emerson, Miss..... | | 100 00 |
| Emerson, Mrs. E. O..... | | 200 00 |
| Emerson, Mr. E. O..... | | 500 00 |
| Emerson..... | Niobrara..... | 10 00 |
| Ewing..... | New Brunswick..... | 34 00 |
| Emerado..... | Pembina..... | 9 21 |
| East Green..... | Erie..... | 8 01 |
| East Jordan..... | Petoskey..... | 15 00 |
| Elmwood..... | Peoria..... | 8 75 |
| Erie, Davidson and Valmont..... | Boulder..... | 7 00 |
| Edgington..... | Rock River..... | 6 00 |
| Eldorado..... | Emporia..... | 37 60 |
| East Syracuse..... | Syracuse..... | 5 00 |
| Eddington..... | Philadelphia North..... | 15 00 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 15—Continued.

| <i>Church.</i> | <i>Presbytery.</i> | <i>Amount.</i> |
|--|----------------------------|----------------|
| Fairbury..... | Bloomington..... | \$50 00 |
| French Creek..... | Grafton..... | 4 00 |
| Fulton..... | Rock River..... | 8 25 |
| Fredericka Misca Missionary Society of Lehighton, Pa., First Church..... | Benicia, First Church..... | 4 00 |
| Fulton..... | Benicia..... | 5 00 |
| Frith, William B..... | | 2 00 |
| Finney, W. G..... | | 6 00 |
| Forestville..... | Philadelphia North..... | 5 00 |
| Griggs, Mrs. E. B..... | | 2 00 |
| Gemmill, Rev. W..... | | 5 00 |
| Green Cove Springs..... | East Florida..... | 10 00 |
| Glenfield First..... | Allegheny..... | 5 00 |
| Greenville..... | Columbia..... | 4 00 |
| Goshorn, James L..... | | 1 00 |
| Glasston..... | Pembina..... | 5 00 |
| Goshen First..... | Fort Wayne..... | 23 50 |
| Gauss, Rev. J. H..... | | 3 00 |
| Germantown First..... | Philadelphia North..... | 84 83 |
| Germantown..... | Westside..... | 50 00 |
| Hartman, Mr..... | | 10 00 |
| Haynes, D. F..... | | 100 00 |
| Hutchinson, Mrs. L. J..... | | 10 00 |
| Hamilton Square..... | New Brunswick..... | 6 00 |
| Holmes, Richard S..... | | 20 00 |
| Hollond Memorial..... | Philadelphia..... | 64 30 |
| Houston, J. W..... | | 1 00 |
| Haverstraw Central..... | Hudson..... | 5 00 |
| Hebron..... | Pittsburgh..... | 10 00 |
| Hardwick..... | Mankato..... | 1 60 |
| Hyndman, Rev. M. J..... | | 10 00 |
| Hinsdale, H. G..... | | 10 00 |
| Hollond Memorial..... | Philadelphia..... | 6 00 |
| Hunter, J. M..... | | 5 00 |
| Harper Memorial..... | Philadelphia..... | 5 00 |
| Harmony..... | Lackawanna..... | 5 00 |
| Holmesburg..... | Philadelphia North..... | 4 50 |
| Hudson, Mrs. L..... | | 4 00 |
| Havre First..... | Great Falls..... | 11 77 |
| Jesus, Morris K..... | | 500 00 |
| Jongewaard, C. A..... | | 10 00 |
| Kerr, Rev. J. D..... | | 5 00 |
| Kellogg, Rev. and Mrs. H. H..... | | 5 00 |
| Kelly, James K..... | | 5 00 |
| Leeds, Annie Stuart..... | | 200 00 |
| L. and P. M..... | | 25 00 |
| Linton First..... | Vincennes..... | 2 00 |
| Long Branch..... | Monmouth..... | 16 00 |
| Lawrenceville..... | | 40 00 |
| Linn-Hebron..... | Freeport..... | 5 00 |
| Lyons First..... | Omaha..... | 4 25 |
| Lakewood First..... | Monmouth..... | 8 00 |
| Leverington..... | Philadelphia North..... | 3 00 |
| Lohrville..... | Fort Dodge..... | 1 00 |
| Laurel..... | Long Island..... | 4 50 |
| Loveland..... | Cincinnati..... | 13 50 |
| Lippert, Dr. and Mrs. A. B..... | | 20 00 |
| Mt. Eaton..... | Wooster..... | 4 50 |
| McCormick, Florence N..... | | 5 00 |
| Manhattan Park..... | Newark..... | 5 00 |
| Mt. Tabor..... | Fairfield..... | 2 00 |
| Metropolis..... | Cairo..... | 10 00 |
| Marksboro..... | Newton..... | 25 00 |
| Movers..... | Champlain..... | 20 00 |
| Minto Knox..... | Pembina..... | 10 00 |
| Media..... | Chester..... | 20 00 |
| Memorial..... | Utica..... | 15 00 |
| Mason..... | Austin..... | 1 00 |
| Mattoon..... | McClelland..... | 2 00 |
| Mathes, A. R..... | | 9 00 |
| McCoy, Sarah H..... | | 10 00 |
| Market Square Calvary Chapel..... | | 5 00 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 15—Continued.

| <i>Church.</i> | <i>Presbytery.</i> | <i>Amount</i> |
|--|-------------------------|---------------|
| Mendelsohn..... | Pittsburgh..... | \$6 00 |
| Middle Octorara..... | Westminster..... | 5 00 |
| Marseilles..... | Bellefontaine..... | 3 00 |
| McKinley, Rev. E. G..... | ..... | 6 65 |
| Morrison..... | Rock River..... | 20 00 |
| Millersburg..... | "..... | 5 45 |
| Mayfield Central..... | Albany..... | 2 00 |
| McDowell, Gilbert..... | ..... | 10 00 |
| Miami..... | East Florida..... | 7 50 |
| Maryville..... | Union..... | 5 00 |
| Moor, Mrs. M..... | ..... | 1 00 |
| Mt. Prospect..... | Washington..... | 33 00 |
| North Warren..... | Erie..... | 2 50 |
| New Hope..... | Chicago..... | 10 00 |
| North Yakima..... | Central Washington..... | 26 00 |
| Neshaminy-in-Warminster..... | Philadelphia North..... | 10 00 |
| New Hope..... | "..... | 9 25 |
| Norwood..... | Rock River..... | 11 00 |
| Newton..... | "..... | 5 00 |
| Oxford..... | Dayton..... | 16 75 |
| Oswego..... | Ottawa..... | 3 60 |
| Ossian..... | Port Wayne..... | 10 00 |
| Oakland Heights..... | French Broad..... | 17 00 |
| Oskaloosa..... | Topeka..... | 2 00 |
| Pana First..... | Mattoon..... | 26 70 |
| Port Chester..... | Westchester..... | 5 00 |
| Plains..... | Lackawanna..... | 1 00 |
| Piqua First..... | Dayton..... | 36 88 |
| Point Pleasant..... | Monmouth..... | 1 50 |
| Patterson, Miss Rachel J..... | ..... | 10 00 |
| Plattsmouth First..... | Nebraska City..... | 10 00 |
| Parker, S. A..... | ..... | 1 00 |
| Porter, J. B., and Mrs. M. J. Shorn..... | ..... | 6 00 |
| Porter, R. E..... | ..... | 5 00 |
| Park River..... | Pembina..... | 8 00 |
| Port Allegheny First..... | Wellsborough..... | 2 50 |
| Parkston..... | South Dakota..... | 3 00 |
| Prall, J. H..... | ..... | 16 35 |
| Pleasant Ridge..... | Rock River..... | 3 00 |
| Porter, William P..... | ..... | 20 00 |
| Philadelphia Second..... | Philadelphia..... | 100 00 |
| Robertson, James..... | ..... | 25 00 |
| Robinson, Rev. Charles, D. D..... | ..... | 10 00 |
| Robinson, E. S..... | ..... | 5 00 |
| Roseville..... | Zanesville..... | 5 00 |
| Robinson, Rev. Ed. P..... | ..... | 7 00 |
| Reading, Olivet..... | Philadelphia North..... | 25 00 |
| Rural Valley..... | Kittanning..... | 16 00 |
| Reading First..... | Philadelphia North..... | 53 50 |
| Receipt No. 75,158..... | ..... | 10 00 |
| San Francisco First..... | San Francisco..... | 25 00 |
| Snedeker, George E..... | ..... | 5 00 |
| S. G. T..... | ..... | 200 00 |
| Scipioville First..... | Cayuga..... | 3 50 |
| Scipio Second..... | ..... | 4 00 |
| Segelker, Rev. C. Benjamin..... | ..... | 5 00 |
| Stevenson, Rev. A. Russell..... | ..... | 5 00 |
| S. E. M..... | ..... | 20 00 |
| Setauket..... | Long Island..... | 31 00 |
| Shute, C. H..... | ..... | 1 00 |
| Salem First..... | West Jersey..... | 15 00 |
| Siloam..... | Catawba..... | 1 00 |
| St. Thomas..... | Pembina..... | 20 00 |
| Steubenville Third..... | Steubenville..... | 6 00 |
| Summit..... | Iowa City..... | 6 00 |
| Schenectady First..... | Albany..... | 120 25 |
| Stephenville First Church..... | Trinity..... | 7 00 |
| Sabbath-school..... | ..... | 5 00 |
| Spring Hill Church..... | Helena..... | 1 00 |
| Sabbath-school..... | ..... | 5 00 |
| Southville Moravian Brethren..... | Austin..... | 2 00 |
| Sinking Valley..... | Huntingdon..... | 11 10 |

THE BOARD OF FOREIGN MISSIONS.

SCHEDULE 15—*Continued.*

| <i>Church.</i> | <i>Presbytery.</i> | <i>Amount.</i> |
|------------------------------------|-------------------------|-------------------|
| Sterling..... | Rock River..... | \$26 74 |
| Speer, Margaret..... | ..... | 3 65 |
| South Bend First..... | Logansport..... | 24 80 |
| Salem German..... | St. Louis..... | 10 00 |
| Sellwood..... | Portland..... | 25 00 |
| Tecumseh..... | Monroe..... | 5 00 |
| Taylor, J. C..... | ..... | 5 00 |
| Truat..... | Wellsboro..... | 2 00 |
| Thompsonville First..... | Westchester..... | 25 00 |
| Tawas City..... | Saginaw..... | 4 00 |
| Union Centre..... | South Dakota..... | 1 00 |
| Virden..... | Alton..... | 15 50 |
| Vincennes First..... | Vincennes..... | 5 00 |
| Westminster..... | Brooklyn..... | 50 00 |
| Waterman C. E. Society..... | Ottawa..... | 2 00 |
| West Fayette..... | Geneva..... | 3 00 |
| Wyalusing..... | Lackawanna..... | 20 00 |
| Wallingford..... | Chester..... | 5 00 |
| Williamsburg..... | Huntingdon..... | 13 00 |
| Wyncote Calvary..... | Philadelphia North..... | 15 00 |
| Wattsburg..... | Erie..... | 8 25 |
| Westminster..... | Kingston..... | 32 00 |
| Watsonville..... | Watsonville..... | 50 00 |
| Woman's Board of New York..... | ..... | 10 00 |
| Warren Memorial..... | Louisville..... | 25 00 |
| Waterman..... | Ottawa..... | 25 |
| Washington Second..... | Washington..... | 21 00 |
| Wanless, Dr. W. J..... | Washington..... | 10 00 |
| Woman's Board of Philadelphia..... | ..... | 69 00 |
| | | \$5,569 73 |



REPORT OF CONTRIBUTIONS ON THE FIELD FROM NATIVE SOURCES, IN GOLD, FOR YEAR
ENDING MAY 1, 1905.

| | Church and Congregational Expenses. | Education. | Buildings and Repairs. | Home and Foreign Missions. | Medical. | Total. |
|---|--|-------------|------------------------------|----------------------------------|-------------|---------------|
| WESTERN AFRICA..... | \$156 00 | \$229 00 | \$2 00 | \$41 00 | \$914 00 | \$1,342 00 |
| CHINA : | | | | | | |
| Canton..... | \$5,741 00 | \$1,397 00 | *..... | ..... | *..... | \$7,138 00 |
| Central China..... | 3,740 00 | 5,847 00 | ..... | \$145 00 | \$539 00 | 10,271 00 |
| Hainan..... | 187 00 | 444 00 | ..... | ..... | ..... | 631 00 |
| Hunan..... | ..... | 193 00 | \$3 00 | ..... | 12 00 | 208 00 |
| Peking..... | 98 00 | 196 00 | ..... | ..... | *..... | 294 00 |
| Shantung East..... | 944 00 | 191 00 | 2,404 00 | 155 00 | ..... | 3,694 00 |
| Shantung West..... | 3,392 00 | 733 00 | 1,244 00 | 138 00 | 1,468 00 | 6,975 00 |
| Total..... | \$14,102 00 | \$9,001 00 | \$3,651 00 | \$438 00 | \$2,019 00 | \$29,211 00 |
| CHINESE AND JAPANESE IN UNITED STATES.... | \$3,348 00 | \$864 00 | ..... | \$1,310 00 | ..... | \$5,522 00 |
| INDIA : | | | | | | |
| Punjab..... | \$1,227 00 | \$21,891 00 | \$5,222 00 | \$719 00 | \$1,463 00 | \$30,522 00 |
| North India..... | 662 00 | 6,702 00 | 75 00 | 405 00 | ..... | 7,844 00 |
| Western India..... | 338 00 | 107 00 | 29 00 | 57 00 | 2,189 00 | 2,720 00 |
| Total..... | \$2,227 00 | \$28,700 00 | \$5,326 00 | \$1,181 00 | \$3,652 00 | \$41,086 00 |
| JAPAN : | | | | | | |
| Eastern Japan..... | ..... | ..... | ..... | ..... | ..... | } \$22,473 00 |
| Western Japan..... | ..... | ..... | ..... | ..... | ..... |  |
| Total..... | ..... | ..... | ..... | ..... | ..... | \$22,473 00 |
| KOREA..... | \$3,373 00 | \$1,776 00 | \$2,056 00 | \$871 00 | \$1,740 00 | \$9,816 00 |
| MEXICO..... | \$9,539 00 | \$3,915 00 | \$1,290 00 | \$1,262 00 | ..... | \$16,006 00 |
| PERSIA : | | | | | | |
| Eastern Persia..... | \$264 00 | \$875 00 | \$61 00 | \$625 00 | \$2,028 00 | \$3,853 00 |
| Western Persia..... | 1,654 00 | 3,132 00 | 2,382 00 | 913 00 | 1,950 00 | 10,031 00 |
| Total..... | \$1,918 00 | \$4,007 00 | \$2,443 00 | \$1,538 00 | \$3,978 00 | \$13,884 00 |
| PHILIPPINE ISLANDS..... | \$4,125 00 | *..... | \$720 00 | \$377 00 | *..... | \$5,222 00 |
| SIAM..... | \$122 00 | \$8,052 00 | \$87 00 | \$68 00 | \$4,621 00 | \$12,950 00 |
| LAOS..... | \$140 00 | \$17 00 | ..... | ..... | \$10,392 00 | \$10,549 00 |
| SOUTH AND CENTRAL AMERICA : | | | | | | |
| Brazil, Central..... | \$627 00 | \$1,014 00 | \$578 00 | \$71 00 | ..... | \$2,290 00 |
| *Brazil, Southern..... | ..... | ..... | ..... | ..... | ..... | ..... |
| *Chili..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Colombia..... | 166 00 | \$2,060 00 | ..... | ..... | ..... | 2,226 00 |
| Guatemala..... | ..... | ..... | ..... | ..... | ..... | ..... |
| SYRIA..... | \$1,661 00 | \$22,326 00 | \$123 00 | \$793 00 | \$679 00 | \$25,582 00 |
| Grand Total, 1905..... | \$41,504 00 | \$76,117 00 | \$16,276 00 | \$7,950 00 | \$27,995 00 | \$198,159 00 |
| " 1904..... | 15,605 00 | 56,354 00 | 3,100 00 | 5,807 00 | 18,838 00 | 117,355 00 |

*No Report.

LEAFLETS PUBLISHED 1904-1905.

- AFRICA—A Day with the Fang.
HAINAN—Young China at Nodoo.
JAPAN—Cheering Facts about Missions in Japan.
KOREA—Truth and Falsehood about Korean Missionaries.
PERSIA—Cholera in Persia.
SIAM AND LAOS—Some Experiences of One Year's Itinerating in Siam
SOUTH AMERICA—Christian Education in South America.
SYRIA—A Bible Mission in a Bible Land.
GENERAL—A Duty for Pastors, Elders and Christians.
 Bulletin Nos. 6, 7, 8.
 Do Roman Catholic Countries need Missionaries?
 Heroes of Foreign Missions.
 Our Share in the World's Conquest.
 Prayer for Missions at Home and Abroad
 Topic Cards, 1904-5.
 Triumphs of Modern Missions, 1904-5.
SPECIAL—*Christmas*: The Prince of Peace.
 Foreign Mission Calendar.
 Easter: Signs of Dawn in Asia.
 I Am the Resurrection and the Life.

FORWARD MOVEMENT LITERATURE.

- Forward Movement Missionary Handbook.
One League Onward.
Forward Movement; What? etc.
What a Country Church can do for Missions.
Laos Expansion.
The Missing Link—The Living Link.
Record Book.
Record Chart.
Forward Movement Manual.
"How Much Owest Thou?"
How One Church Sustains Two Entire Stations.
Inviting Investment.
Does Any One Doubt?

Total 837 Missions p. 191

63 new missions.

S. A. Miffell - plan for more thorough training of native preachers
"greatest year in the history of the Board of Foreign Missions"

1904

REPORT OF THE TREASURER

OF THE

BOARD OF FOREIGN MISSIONS.

The books of the Foreign Board were closed Saturday evening, April 30, with a deficiency of \$40,690.39. For six years the Board had been free from debt. While a debt is to be regretted, be it large or small, it is to be hoped that in this instance it may prove to be a call to our great Church to meet the emergency and make a fresh start to a more loyal and enthusiastic support of the work. The deficiency reported is not due to extravagance or unwise expenditure. The successes on the field have demanded every cent of the large appropriations, the largest in the history of the Board, and amounting to the magnificent sum of \$1,161,893.89. Of this amount \$59,961.72 was appropriated for the salaries, outfit and expenses of new missionaries, while \$116,719.63 was appropriated for new buildings, including those for the Shantung College at Wei Hsien, the Severance Hospital at Seoul, and the completion of the restored compounds at Peking, Paotingfu and Wei Hsien. More new missionaries were sent out than during any other year in the history of the Board.

The receipts from living sources, an increase all along the line, give cause for encouragement and hope, the increase from churches alone being \$17,327.64; from individual and miscellaneous sources, \$12,066.21; from the Sabbath-schools, \$3873.97. The only falling off has been from legacies, and that amounted to \$45,310.64, a sum in excess of the deficiency. A substantial gain was reported from the Synods of Baltimore, California, Colorado, Minnesota, Missouri, New York and Ohio. A falling off was reported from the Synods of Illinois and Pennsylvania.

The number of individuals contributing direct to the Board was 858, an increase of 205 over the preceding year.

The per capita amount received through congregational offerings was THIRTY-FOUR AND ONE-THIRD CENTS.

The per capita amount received from all sources, excepting legacies, was EIGHTY-SIX AND ONE-TENTH CENTS.

A tabulated statement is herewith given, showing the number and amounts of individual contributions; the amounts received

from churches, by Synods, with the amount given last year, the number of contributing and non-contributing churches, and the per capita gift; the amounts received from Sabbath-schools, by Synods, with the amount given last year, the number of contributing and non-contributing schools, and the per capita gift.

INDIVIDUAL CONTRIBUTORS.

| | |
|--|------|
| Number of contributors giving less than \$100 each | 690 |
| “ “ “ “ 100 or over..... | 76 |
| “ “ “ “ 250 “ | 29 |
| “ “ “ “ 500 “ | 30 |
| “ “ “ “ 1,000 “ | 26 |
| “ “ “ “ 5,000 “ | 6 |
| “ “ “ “ 10,000 “ | 1 |
| | \$58 |

CHURCHES BY SYNODS.

| SYNODS. | Contributing Churches. | | Non-Contributing Churches. | | Amount Contributed. | | Amount Per Capita, Cents. | |
|-----------------|------------------------|------|----------------------------|------|---------------------|--------------|---------------------------|------|
| | 1903 | 1904 | 1903 | 1904 | 1903. | 1904. | 1903 | 1904 |
| Atlantic..... | 42 | 38 | 138 | 142 | \$383 92 | \$291 45 | 3.4 | 2.5 |
| Baltimore..... | 124 | 119 | 31 | 35 | 13,849 71 | 16,155 93 | 51.2 | 59.6 |
| California..... | 147 | 157 | 91 | 87 | 6,409 84 | 7,439 62 | 26.1 | 28.6 |
| Catawba..... | 51 | 61 | 119 | 101 | 64 69 | 104 55 | .7 | 1.1 |
| Colorado..... | 70 | 78 | 61 | 58 | 2,850 34 | 4,334 80 | 22.9 | 32.3 |
| Illinois..... | 346 | 332 | 126 | 139 | 25,456 77 | 24,938 82 | 35.1 | 33.8 |
| Indiana..... | 191 | 179 | 132 | 145 | 6,961 37 | 6,007 29 | 15.4 | 11.3 |
| Indian Ter..... | 69 | 73 | 57 | 62 | 1,260 07 | 1,576 35 | 25.1 | 27. |
| Iowa..... | 290 | 273 | 136 | 158 | 7,580 50 | 7,535 66 | 17.7 | 16.7 |
| Kansas..... | 194 | 188 | 123 | 123 | 6,943 52 | 7,187 97 | 24.1 | 24. |
| Kentucky..... | 39 | 38 | 39 | 45 | 1,670 79 | 1,200 99 | 21.4 | 14.5 |
| Michigan..... | 156 | 148 | 106 | 112 | 7,945 70 | 7,908 85 | 23.3 | 23.4 |
| Minnesota..... | 151 | 142 | 121 | 137 | 4,110 61 | 5,504 06 | 18.1 | 20.1 |
| Missouri..... | 145 | 146 | 96 | 94 | 6,315 76 | 7 456 22 | 27.4 | 31.3 |
| Montana..... | 26 | 24 | 19 | 23 | 451 07 | 409 17 | 16.5 | 13. |
| Nebraska..... | 126 | 138 | 101 | 83 | 2,435 90 | 3,178 99 | 13.1 | 17.7 |
| New Jersey..... | 292 | 282 | 50 | 61 | 44,172 93 | 44,413 96 | 62.1 | 62. |
| New Mexico..... | 28 | 34 | 34 | 30 | 328 80 | 745 03 | 9.5 | 17.5 |
| New York..... | 660 | 684 | 246 | 220 | 91,077 93 | 99,751 67 | 49.8 | 52.9 |
| North Dakota.. | 65 | 71 | 52 | 62 | 587 25 | 575 92 | 13.1 | 11.6 |
| Ohio..... | 455 | 438 | 201 | 216 | 21,168 99 | 24,982 05 | 20.2 | 24. |
| Oregon..... | 60 | 62 | 39 | 36 | 1,476 35 | 2,242 93 | 21.2 | 31.2 |
| Pennsylvania.. | 941 | 925 | 261 | 198 | 88,939 86 | 85,013 32 | 39.6 | 37.2 |
| South Dakota.. | 72 | 73 | 54 | 55 | 743 91 | 766 75 | 12.9 | 12.2 |
| Tennessee..... | 61 | 65 | 57 | 52 | 788 45 | 882 10 | 11.3 | 12.2 |
| Texas..... | 26 | 26 | 27 | 27 | 626 16 | 757 88 | 19.1 | 22.4 |
| Utah..... | 23 | 31 | 27 | 21 | 450 30 | 346 31 | 19.3 | 13.2 |
| Washington..... | 88 | 102 | 59 | 57 | 1,308 25 | 1,858 71 | 14.4 | 17.3 |
| Wisconsin..... | 80 | 92 | 94 | 89 | 2,825 04 | 2,946 07 | 17.1 | 18.2 |
| | 5018 | 5019 | 2697 | 2668 | \$349,185 78 | \$366,513 42 | | |

REPORT OF THE TREASURER.

33

SABBATH-SCHOOLS BY SYNODS.

| SUNDAY SCHOOLS. | Contrib- uting Sunday Schools. | | Non- Contrib- uting Sunday Schools. | | Amount Contributed. | | Amount Per Capita, Cents. | |
|--------------------|---|------|---|------|------------------------|-------------|---------------------------------|------|
| | 1903 | 1904 | 1903 | 1904 | 1903. | 1904. | 1903 | 1904 |
| | Atlantic..... | 10 | 12 | 170 | 168 | \$28 65 | \$40 41 | .3 | .4 |
| Baltimore..... | 57 | 65 | 98 | 89 | 1,610 26 | 1,875 21 | 5.8 | 6.7 |
| California..... | 59 | 69 | 179 | 175 | 754 07 | 1,201 77 | 2.9 | 4.3 |
| Catawba..... | 9 | 8 | 161 | 154 | 18 00 | 53 93 | .2 | .5 |
| Colorado..... | 33 | 37 | 98 | 99 | 380 63 | 298 24 | 2.6 | 1.8 |
| Illinois..... | 142 | 148 | 330 | 323 | 2,771 41 | 3,034 00 | 3.5 | 3.8 |
| Indiana..... | 42 | 51 | 281 | 273 | 654 12 | 761 01 | 1.7 | 2. |
| Indian Ter..... | 5 | 14 | 121 | 121 | 55 92 | 91 32 | .8 | 1.3 |
| Iowa..... | 64 | 75 | 362 | 356 | 858 75 | 965 81 | 1.9 | 2.1 |
| Kansas..... | 48 | 65 | 269 | 246 | 578 65 | 817 72 | 2.1 | 2.8 |
| Kentucky..... | 8 | 10 | 70 | 73 | 154 51 | 83 00 | 2.2 | 1.1 |
| Michigan..... | 51 | 48 | 211 | 212 | 853 31 | 872 84 | 2.3 | 2.5 |
| Minnesota..... | 51 | 57 | 221 | 222 | 485 55 | 783 34 | 1.6 | 2.9 |
| Missouri..... | 29 | 50 | 212 | 190 | 1,514 43 | 1,349 99 | 5.4 | 4.8 |
| Montana..... | 3 | 8 | 42 | 39 | 25 06 | 31 26 | .6 | .7 |
| Nebraska..... | 34 | 35 | 193 | 186 | 268 21 | 319 66 | 1.2 | 1.5 |
| New Jersey..... | 157 | 162 | 185 | 181 | 7,878 26 | 8,405 12 | 10.1 | 10.9 |
| New Mexico..... | 8 | 8 | 54 | 56 | 83 86 | 67 70 | 1.9 | 1.7 |
| New York..... | 303 | 309 | 603 | 595 | 9,567 52 | 10,277 04 | 5.3 | 5.6 |
| North Dakota.. | 23 | 12 | 94 | 121 | 74 64 | 113 48 | 1.2 | 1.5 |
| Ohio..... | 150 | 165 | 506 | 489 | 3,312 97 | 4,082 23 | 3.8 | 4.6 |
| Oregon..... | 10 | 19 | 89 | 79 | 84 49 | 157 52 | .9 | 1.7 |
| Pennsylvania.. | 390 | 442 | 712 | 681 | 12,675 19 | 12,904 97 | 5.7 | 5.9 |
| South Dakota.. | 12 | 17 | 114 | 111 | 130 33 | 120 67 | 1.8 | 1.6 |
| Tennessee..... | 12 | 16 | 106 | 101 | 109 29 | 94 60 | 1.2 | .9 |
| Texas..... | 5 | 13 | 48 | 40 | 162 89 | 137 15 | 4.6 | 4.4 |
| Utah..... | 10 | 20 | 40 | 32 | 29 64 | 103 28 | .7 | 2.3 |
| Washington..... | 27 | 31 | 120 | 128 | 400 48 | 439 75 | 2.9 | 2.8 |
| Wisconsin..... | 30 | 26 | 144 | 155 | 332 41 | 244 45 | 1.7 | 1.1 |
| | 1782 | 1992 | 5833 | 5695 | \$45,853 50 | \$49,727 47 | | |

CONTRIBUTIONS BY PRESBYTERIES IN VARIOUS SECTIONS OF THE CHURCH.

| PRESBYTERIES. | Contributing Churches | | Non-Contributing Churches | | Amount Contributed. | | Amount Per Capita, Cents. | |
|-----------------------|-----------------------|------|---------------------------|-------|---------------------|-------------|---------------------------|-------|
| | 1903 | 1904 | 1903 | 1904 | 1903 | 1904 | 1903 | 1904 |
| New York..... | 45 | 45 | 8 | 7 | \$35,522 19 | \$39,829 42 | 141.4 | 150.7 |
| Morris and Orange.... | 45 | 44 | 1 | ..... | 12,662 80 | 12,373 14 | 120.9 | 116.3 |
| Cleveland..... | 29 | 32 | 9 | 9 | 6,625 93 | 9,803 44 | 70.6 | 105.4 |
| Westchester..... | 36 | 35 | 4 | 4 | 7,906 37 | 9,431 93 | 88.4 | 104.8 |
| Baltimore..... | 53 | 50 | 13 | 12 | 8,569 33 | 10,329 24 | 76.6 | 90.2 |
| Elizabeth..... | 38 | 32 | ..... | ..... | 5,415 19 | 6,334 43 | 56.3 | 65.7 |
| Jersey City..... | 28 | 26 | 10 | 9 | 4,523 85 | 5,020 92 | 58.4 | 64.7 |
| Newark..... | 31 | 31 | 5 | 5 | 9,596 10 | 7,865 24 | 76.8 | 63.5 |
| Brooklyn..... | 35 | 36 | 6 | 5 | 9,466 87 | 10,152 16 | 60.3 | 62.6 |
| New Brunswick..... | 36 | 34 | ..... | ..... | 4,097 43 | 4,933 21 | 44.8 | 53.7 |
| Chicago..... | 74 | 74 | 14 | 17 | 13,547 36 | 12,355 32 | 59.6 | 52.5 |
| Philadelphia..... | 59 | 61 | 16 | 16 | 16,801 54 | 17,777 00 | 46.3 | 48.5 |
| Philadelphia North... | 58 | 58 | 7 | 7 | 5,912 14 | 7,374 61 | 38.6 | 48.2 |
| Portland..... | 19 | 25 | 10 | 10 | 1,130 04 | 1,637 72 | 34.3 | 47.7 |
| Albany..... | 40 | 45 | 11 | 11 | 4,471 03 | 4,928 47 | 43.8 | 47.5 |
| Detroit..... | 30 | 33 | 16 | 16 | 5,367 81 | 5,331 27 | 47.8 | 46.8 |
| Pittsburgh..... | 67 | 69 | 7 | 11 | 18,647 34 | 11,717 57 | 76.5 | 46.1 |
| St. Paul..... | 23 | 22 | 11 | 11 | 1,292 18 | 2,025 14 | 27.1 | 42.4 |
| St. Louis..... | 37 | 38 | 17 | 17 | 2,829 00 | 3,469 29 | 35.4 | 42.1 |
| Washington City..... | 30 | 26 | 2 | 2 | 4,025 81 | 3,473 48 | 47.6 | 39.9 |
| Emporia..... | 47 | 42 | 18 | 19 | 3,169 54 | 2,848 38 | 45.9 | 38.8 |
| Allegheny..... | 44 | 42 | 4 | 4 | 3,739 54 | 3,922 82 | 36.8 | 37.8 |
| Rochester..... | 41 | 40 | 7 | 8 | 3,788 01 | 4,802 56 | 28.7 | 35.9 |
| Carlisle..... | 44 | 45 | 7 | 8 | 3,262 62 | 3,290 06 | 34.9 | 35.1 |
| New Castle..... | 41 | 43 | 14 | 16 | 1,234 57 | 2,353 19 | 17.7 | 33.8 |
| Buffalo..... | 27 | 33 | 21 | 21 | 3,745 02 | 4,055 14 | 32. | 33.7 |
| Peoria..... | 27 | 26 | 11 | 12 | 1,485 60 | 1,716 11 | 26. | 31. |
| Columbus..... | 24 | 23 | 9 | 10 | 1,413 07 | 2,115 91 | 26.5 | 30. |
| Los Angeles..... | 42 | 40 | 18 | 9 | 2,592 74 | 2,256 54 | 31. | 29.5 |
| Denver..... | 15 | 20 | 12 | 7 | 498 14 | 1,129 92 | 12. | 27.3 |
| Cincinnati..... | 55 | 57 | 11 | 11 | 1,793 13 | 2,108 74 | 15.3 | 18.3 |
| Indianapolis..... | 23 | 24 | 23 | 21 | 1,684 39 | 1,472 85 | 19.1 | 17.3 |
| San Francisco..... | 6. | 7 | 10 | 10 | 232 37 | - 506 75 | .9 | 15. |

The receipts, by months and quarters, were as follows:

| | | | |
|----------------|-------------|--------------|--------------|
| May..... | \$25,249 93 | | |
| June..... | 39,678 62 | | |
| July..... | 70,792 12 | | |
| | | \$135,720 67 | 1st quarter. |
| August..... | \$17,391 83 | | |
| September..... | 32,190 55 | | |
| October..... | 44,441 93 | | |
| | | 94,024 31 | 2d quarter |



FAMINE ORPHANS, VENGURLE, INDIA.



REPORT OF THE FORWARD MOVEMENT.

(CONDENSED.)

May 1st, 1903.—April 30th, 1904.

David McConaughy, Secretary of the Forward Movement.

Upon the generous agreement of leading laymen to assume the financial responsibility for bringing about a forward movement for knowing and sending on the part of the Presbyterian Church (and particularly of the business men) which should parallel the Student Volunteer Movement for going, so as to help to effect the evangelization of the world in this generation—the Forward Movement Secretary of the Board of Foreign Missions was appointed. An Advisory Committee was also constituted, composed of ten laymen from various sections of the country. The policy of the Forward Movement stands for

First, a specific object in the field abroad, connected by a living link with the Church at home.

Second, a scriptural method of maintaining the specific object by individual, systematic and proportionate giving.

Third, a campaign of education.

Fourth, a Forward Movement Committee carefully chosen by the session and charged with the carrying out of the Movement.

Attention has been given to developing the work in one or more presbyteries each, in the Synods of Baltimore, Pennsylvania and New York. A Synodical Campaign was also carried on on a limited scale in the Synod of Illinois.

In the Newcastle Presbytery, Baltimore Synod, a vigorous campaign was waged. The Presbytery at its meeting in October passed a strong resolution urging the Presbytery to assume "the entire support of the new Station of Chieng Tung in North Laos." The co-operation of the Secretary of the Forward Movement and the services of several returned missionaries having been secured the campaign was prosecuted during the month of January. The report submitted to April showed that out of 57 churches, with 6955 communicants, 25 pledged to the Forward Movement \$2271.46. The result was very gratifying.

In the Pittsburg Presbytery, Pa., instead of attempting to reach the churches generally, attention was concentrated on a small group of churches in the east end of the city. In the East Liberty Church the results were most notable. After a men's conference, two men volunteered a thousand dollars each a year toward the support of a

parish abroad, proportionate to the ability of that church to assume. The Forward Movement Committee appointed by the Session has earnestly prosecuted the matter, and the church is now proposing to undertake work in China to the amount of as much as twenty thousand dollars, some thirteen or fourteen thousand dollars of which has already been subscribed.

IN OTHER SYNODS.—Individual churches have shown marked improvement. Among the signal advances is that attained by the First Church of Duluth, Minn. Its offerings for Foreign Missions for some years have averaged less than \$90. Under the stimulus of the Forward Movement, the church assumed the partial support of a Station in the Punjab, India, to the extent of about \$1500.

The House of Hope, St. Paul, has made a remarkable record since the introduction of the Forward Movement, having taken up the support of not less than eight missionaries on the home and foreign fields within the past year.

The efforts of the Forward Movement have by no means been confined to the churches that are in a position to take one or more missionaries of their own. Small churches have had more of the Forward Movement Secretary's services than the larger ones. The impression that the Forward Movement is mainly concerned with providing the support of missionaries is erroneous. As a matter of fact, that is only an incident of the policy. The principle of the specific object is broad enough to embrace every opportunity of a world wide work. It is much to be preferred that the entire work of a Station should be included together, and by assigning shares according to the amount estimated, it is possible to offer the smallest as well as the largest church, a parish to be developed in the uttermost parts of the earth.

In the Huntingdon Presbytery is a church of 33 members. Every member is a day laborer, working in the mill, and the congregation was bearing the burden of a special subscription for the erection of a \$4000 church building. Yet this church pledged \$114 a year, assuming a share of evangelistic work in the Kurdistan mountains of Persia. The last letter from that field reports 109 converts on a single tour recently made by Mr. McDowell, the missionary who is himself supported by the Clearfield Church in the same Presbytery.

To sum up the results of the past year's work, so far as yet reported, they are as follows:

Conferences with Synodical and Presbyterian Chairmen and committees—seven. Campaigns in Synods—Illinois, one. Campaigns in Presbyteries—Newcastle, St. Lawrence, North Philadelphia, Huntingdon, and Pittsburg—five. Churches visited—103. Individual pledges through churches, new—\$30,321.75. Individual pledges, direct, new—\$12,510. Individual pledges, through churches, renewals—\$7576 24. Individual pledges, direct, renewals—\$3200. Total—

\$53,607.99. It must be remembered that these are pledges and that there may be some shrinkage.

It is the aim of the Forward Movement to meet the ever-increasing demands made upon the Secretary for his services, to exercise extreme care not to interfere with the work of the Women's Boards, to maintain the living link between the missionary and the church, and to increase the efficiency of the work at home and abroad.

REPORT OF FOREIGN MISSIONS LIBRARY FOR YEAR ENDING MARCH 31, 1904.

The increased interest in missions during the past year has shown itself in the number of persons who have visited the Library and made use of its literature, stereopticon lectures, illustrative objects, maps and pictures.

The number of volumes added to the collection was 270, of which 44 were gifts from individuals, including twelve large quarto volumes bound in leather comprising the History of Roman Catholic Missions, in French and German.

The Library now contains 8029 bound volumes, besides some thousands of pamphlets and unbound magazines. Of the bound volumes, 3029 have been added since the reorganization of the Library, November, 1894. One thousand six hundred and thirteen volumes were loaned during the year.

The mission study classes organized by Dr. Sailer have given new impulse to reading and research, which has been outwardly manifested by their members coming to the Library to borrow or consult the books, and often to work. There has been a greatly increased loan of curios and pictures for special meetings, and the stereopticon lectures have been in active circulation in almost every State from the Atlantic to the Pacific. The collection of idols and curios has been enriched during the year by gifts and loans by missionaries and interested friends. The importance of the Library to those who are doing more serious literary work in preparation of articles and books should be held in view by all its friends as a depository for valuable books, manuscripts and illustrations.

MISSIONARIES WHO HAVE DIED IN 1903-1904.

- Rev. Boon-Boon Itt, Siam Mission ; appointed 1893, died May 7, 1903.
 Mrs F. S. Miller, Korea Mission ; appointed 1892, died June 14, 1903.
 Rev. C. W. McCleary, Western Africa Mission ; appointed 1895, died
 June 25, 1903.
 Mrs. L. E. Vinton, Korea Mission ; appointed 1891, died December
 5, 1903.
 Mrs. Jean C. Mackay, Laos Mission ; appointed 1902, died November
 11, 1903,
 Rev. Benjamin W. Labaree, Western Persia Mission ; appointed 1893,
 died March 9, 1904.
 Miss Emma Alexander, East Japan Mission ; appointed 1902, died
 1904.
 Mrs. W. W. Eddy, Syria Mission ; appointed 1851, died April 14, 1904.

MISSIONARIES SENT OUT IN 1903-1904.

AFRICA.

- Mrs. T. S. Ogden, returning.
 Dr. Silas F. Johnson, reappointed.
 Dr. J. Emil Blunden.
 Rev. L. D. Heminger.
 Mr. Francis B. Guthrie.
 Dr. and Mrs. Franklin C. Norman.
 Mr. and Mrs. Adolph Krug.

CHINA.

Canton.

- Dr. Eleanor Chesnut, returning.
 Rev. and Mrs. George C. Bruce.
 Rev. William D. Noyes.
 Miss Elda G. Patterson.
 Miss Nellie L. Read.

Central China.

- Rev. and Mrs. J. E. Shoemaker, returning.
 Miss Elfreda Lindholm, returning.
 Miss Emma Silver, returning.
 Rev. DuBois S. Morris, returning.
 Rev. C. D. Herriott.
 Miss Margaret B. Duncan.
 Miss Lois D. Lyon.
 Manuello D. Morton.

Hainan.

Rev. and Mrs. Frank P. Gilman, returning.
 Rev. William J. Leverett, returning.
 Dr. and Mrs. John F. Kelly.
 Miss Alice H. Skinner.

Hunan.

Dr. and Mrs. E. D. Vanderburgh, returning.
 Rev. and Mrs. W. T. Locke.
 Miss Bessie McAfee (Mrs. T. W. Mitchell).

Peking.

Rev. and Mrs. C. H. Fenn, returning.
 Dr. Eliza E. Leonard, returning.
 Dr. and Mrs. Guy W. Hamilton.
 Dr. Louise H. Keator.
 Miss Aliee Carter.

East Shantung.

Rev. and Mrs. Paul D. Bergen, returning.
 Rev. C. W. Mateer, D.D., and Mrs. Mateer, returning.
 Mr. Will C. Booth.

West Shantung.

Rev. W. P. Chalfant, returning.
 Rev. A. B. Dodd.
 Dr. Margaret H. Bynon.
 Miss Emma S. Boehne.
 Miss Mary C. Moore.

CHILE.

Rev. W. E. Browning, Ph.D., and Mrs. Browning, returning.
 Rev. and Mrs. James F. Garvin, returning.
 Rev. and Mrs. Jesse S. Smith.
 Miss Florence E. Smith.

COLOMBIA.

Rev. and Mrs. T. H. Candor, returning.
 Rev. and Mrs. Walter S. Lee, returning.

GUATEMALA.

Rev. and Mrs. W. B. Allison.
 Rev. Walker E. McBath.

INDIA.

Furrukhabad.

Rev. and Mrs. C. H. Bandy, returning
 Mrs. J. J. Lucas, returning.
 Mr. and Mrs. Christian Borup.
 Rev. and Mrs. E. A. Enders.
 Mr. Sam Higginbottom.
 Dr. Nellie Binford.
 Miss Elizabeth V. Prentiss.

Punjab.

Dr. and Mrs. M. B. Carleton, returning.
 Rev. and Mrs. Walter H. Clark, returning.
 Dr. Alice Mitchell, returning.
 Rev. and Mrs. Elmer E. Fife.
 Rev. F. J. Newton.
 Dr. Mary R. Noble.
 Miss Mary C. Helm.

Western India.

Miss A. A. Brown, returning.
 Miss Amanda M. Jefferson, returning.
 Miss Sybel G. Brown.

JAPAN.

Japan West.

Miss A. E. Garvin, returning.
 Rev. J. P. Erdman.
 Miss Mary B. Cooper.
 Miss Anna W. Jones.

KOREA.

Rev. James E. Adams, returning.
 Rev. and Mrs. S. F. Moore, returning.
 Rev. Ernest F. Hall.
 Rev. E. Wade Koons.
 Dr. and Mrs. M. M. Null.
 Dr. and Mrs. Henry Whiting.
 Miss M. E. Brown.
 Miss Helen B. Kirkwood.

LAOS.

Rev. and Mrs. D. G. Collins, returning.
 Rev. and Mrs. W. Clifton Dodd, returning.
 Rev. and Mrs. Robert Irwin, returning.
 Dr. and Mrs. J. W. McKean, returning.
 Dr. and Mrs. Howard L. Cornell.
 Rev. and Mrs. H. S. Vincent.
 Miss Edith M. Buck.

MEXICO.

Rev. and Mrs. Walter H. Semple, returning.
 Rev. and Mrs. William Wallace, returning.
 Miss Mary McDermid, returning.
 Mr. Robert A. Brown.

PERSIA

Persia East.

Dr. and Mrs. J. G. Wishard.
 Miss Rosa Shoenhair.

Persia West.

Rev. and Mrs. W. A. Shedd, returning.
 Rev. J. N. Wright, D.D., and Mrs. Wright, returning.
 Rev. Frederick N. Jessup.
 Miss Mary E. Lewis.

PHILIPPINE ISLANDS.

Rev. and Mrs. Roy H. Brown.
 Rev. Chas. E. Rath.
 Rev. George William Wright.
 Mrs. J. Eugene Snook.

SIAM.

Rev. and Mrs. W. G. McClure, returning.
 Mr. and Mrs. Robert O. Franklin.
 Miss Ednah Bruner.

SYRIA.

Rev. and Mrs. George C. Doolittle, returning.
 Rev. and Mrs. William K. Eddy, returning.
 Rev. H. H. Jessup, D.D., and Mrs. Jessup, returning.

PYENG YANG
ACADEMY.



DOCTOR AVISON AND HOSPITAL STAFF.



HOSPITAL EVANGELIST.

SEVERANCE HOSPITAL, IN COURSE
OF ERECTION.



THE WONDERFUL STORY OF
Christian Missions in Korea

The Results, Conditions *and* Outlook

DESCRIBED BY

MISSIONARIES AND TRAVELERS

REPRINTED FROM

THE MISSIONARY REVIEW OF THE WORLD

(February and March, 1908)

1908

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PROTESTANT MISSION SOCIETIES AND STATIONS IN KOREA

(Correct to January, 1908)

1. **PRESBYTERIAN, U. S. A.—NORTH**
Seoul, Pyeng-yang, Syen-chun, Chai-ryeng, Chong-ju, Tai-ku, Fusan.
2. **PRESBYTERIAN, U. S. — SOUTH**
Chun-ju, Kun-san, Kwang-ju, Mok-po.
3. **PRESBYTERIAN—CANADA**
Won-san (Gen-san), Ham-heung, Song-chin.
4. **PRESBYTERIAN—AUSTRALIA**
Fusan, Chin-ju.
5. **METHODIST EPISCOPAL—NORTH**
Seoul, Pyeng-yang, Yang-pyen, Chemulpo, Hai-ju, Kong-ju.
6. **METHODIST EPISCOPAL—SOUTH**
Seoul, Won-san, Song-do (Kai-seng).
7. **SOCIETY FOR THE PROPAGATION OF THE GOSPEL**
Seoul, Chemulpo, Su-won, Kwang-hwa.
8. **BIBLE SOCIETIES—(American, British and Foreign, and Scotch Bible Societies Cooperating)**
Seoul.
9. **INTERNATIONAL Y. M. C. A.**

STATIONS—With Resident Foreign Missionary Societies—Indicated by Number

Chai-ryeng. 1.
Chemulpo. 5—7.
Chin-ju. 4.
Chong-ju. 1.
Chun-ju. 2.
Fusan. 1.—4.
Hai-ju. 5.
Ham-heung. 3.
Kong-ju. 5.
Kun-san. 2.
Kwang-hwa. 7.
Kwang-ju. 2.
Mok-po. 2.
Pyeng-yang. 1—5.
Seoul. 1—5—6—7—8—9.
Song-chin. 3.
Song-do. 6.
Su-won. 7.
Syen-chun. 1.
Tai-ku. 1.
Won-san. 3—6.
Yang-pyen. 5.



THE GRADUATION EXERCISES IN THE MISSIONARY ACADEMY OF PYEONG YANG, KOREA



SOME KOREAN WOMEN AND CHILDREN, SEOUL

KOREA: THE UNIQUE MISSION FIELD

BY WILLIAM T. ELLIS

Editorial Staff of the *Philadelphia Press*

Gradually the truth is sinking into the consciousness of Christendom that Korea is not like other mission fields, and that the urgency of her claim is not simply another of the vigorous appeals from foreign fields to which the ears of the Churches have become sadly dulled. Korea is unique among mission lands to-day; it may be questioned whether her case has ever had a parallel in missionary history.

My own experience has been akin to that of all other travelers in the East who have observed missionary conditions. After a year of rather thorough investigation into the mission work of the Orient, I have returned an enthusiast for Korea. No other work appeared to me comparable with the Korean work. This is mani-

festly an extraordinary instance of the special workings of a supernatural Spirit. Some aspects of Korea's missionary history may be accounted for by the sagacity and farsightedness of Moffett and Lee and Gale and Underwood, those statesmanlike empire-builders. Even tho they, and the like-minded men and women who have come after them (for the Korean missions, both Presbyterian and Methodist, have an unusual personnel), be credited with all that can be attributed to them, there remains a great surplus of marvelous achievement which can be accounted for only by charging it up to the still-working Spirit of the Omnipotent God.

Others may go into the history of Korean missions, and recite those

KOREA: THE UNIQUE MISSION FIELD

moving statistics. My part is to tell a plain tale of a traveler returned. What I saw was learned in a sojourn of about one month in the cities of Fusan, Taiku, Seoul and Pyeng Yang, and itinerating among the country villages. Considerable time was also given to investigating political as well as religious conditions, interviewing Marquis Ito, and lesser Japanese officials, and the non-missionary body of foreigners in Seoul.

believers. When she learned that you are, she insisted on coming back again to tell you how glad she is to meet you."

This experience was frequently repeated. At the famous mid-week prayer-meeting in the Central Presbyterian Church of Pyeng Yang, there were twelve hundred worshippers, seated on the floor. The larger wing of the building was filled with men, the women* occupying the other, while



THE CHRISTIAN WORKERS TRAINING CLASS IN PYENG YANG, KOREA

This class in the Presbyterian Mission alone now numbers over 2,000

On our arrival in Seoul, we called at the home of a missionary friend and found there, calling at the same time, an old Korean peasant woman, who had walked in several miles from the country to plead with the overworked missionary to come visit her village. Her errand was, I fear, as fruitless, as it had been on previous occasions. After this quaint, shining-faced old figure had left the room, she returned, our hostess explaining. "This old woman asked me, when we got out into the hallway, if my friends are

the boys—beautiful, olive-skinned lads—who reminded one of that other Oriental Boy who loved his Father's house—were crowded up in front and even on the edges of the platform. Apart altogether from its picturesqueness in a visitor's eyes, that was the most interesting Church congregation I ever have seen. Alert, devout, radiant, they were an argument for "old-time religion."

At the close of the service the men

* They had to leave their bushel-basket hats outside—which practise might profitably be adopted in America.

thronged to greet me, not because of what I had said, but for the reason that I had been introduced as a Presbyterian elder, the highest office known in the native Church up to that time. A Presbyterian elder is probably more of a personage in the eyes of these sequestered, newspaperless people, than many of the celebrities whose names fill our public press. The greeting of the Koreans is distinctive. No Orientals shake hands: the Korean does not even shake his own hands, Chinese fashion. Instead, he clasps you by the wrist, the hand, the arm, the shoulder, and by the pressure of his fingers shows his pleasure. That night so many hands were laid upon me, in genuine and enthusiastic expression of pleasure at meeting with a fellow disciple from over seas, that I thought I would find bruised spots on my body!

The next morning we left Pyeng Yang before daylight. The railway station is built three miles from the city proper. The morning was so bitterly cold that it hung icicles from the men's mustaches. Nevertheless, so strong is the spirit of fraternity among the Korean Christians, that nine of the elders of that church were on hand at the station, to bid me go on my way in peace. The incident is worthy of the attention of all preachers and speakers who have been addressing large bodies of Christians, and who know what it is to sneak out of a strange town, alone, unnoticed and unmissed, in the cold gray dawn of the day after.

Another incident shows how simple is the faith and fellowship of these white-robed saints. To them the tie of our common religion is the strongest tie of life. The mere fact that a

person is a Christian links him in vital bonds to all other Christians. I was going along a country road—the narrow “highway” of the Orient, which illuminates the parable of the sower—when I saw a young coolie coming toward me bearing two eight or ten-foot lengths of timber, of telegraph-pole thickness: the Koreans, be it known, are the most heavily laden people on earth. Their burdens are terrific. As this youth advanced, his face began to break up into a smile of recognition, until it was beaming radiantly. Of course I perceived that here was somebody who had seen me with the “moksa,” or had heard me speak at the little church near by, and therefore regarded me as a sort of missionary-in-law. So I responded with the Korean word for “Peace;” and as he drew nearer, he shifted his load from his shoulders, squeezed my arm and wished me peace. For a few minutes we fellowshiped there, he not knowing a word of English and I not knowing six words of Korean. But I had opportunity to consider once more that here again, in an overburdened Korean peasant's face shone “The light that never was, on land or sea”—put there by the Gospel of Jesus.

These Koreans seem to have a genius for Christianity. They grasp it with a comprehension, and a comprehensiveness, that amazes the missionary. Repeatedly I was told that the New Testament passages which perplexed the foreign teacher were clear to his hearers. I myself could see how wondrously this land, so like Palestine, explains the Book. I never felt so near to Bethlehem as when I slept, in country Korean fashion, under the same roof with the cattle—altho in a different room.

KOREA: THE UNIQUE MISSION FIELD

To a degree that is remarkable, Christianity becomes a normal thing to the Korean. The wholesomeness and naturalness of the Korean type of religion are very refreshing. The converts do not "look pious," nor does the missionary have to go around nursing his dignity. That company of elders who escorted me to the train at Pyeng Yang were a merry, jovial, whole-souled crowd; and, while the deep things were touched upon, we

lage. The missionary and myself had not unpacked our luggage upon our arrival at nightfall before there came an appeal from a village, some ten li further on, for him to go over there to hold a meeting. The village had never been visited by a missionary; yet it contained a group of ten believing families, evangelized by the Church we were at the moment visiting. Of course we could not go, any more than we could answer the many



W. D. REYNOLDS HORACE G. UNDERWOOD JAMES S. GALE
THE BOARD OF BIBLE TRANSLATORS IN KOREA AND THEIR ASSISTANTS

also had more than one hearty laugh, once, I recall, at the expense of the missionary. Early one morning, while itinerating, a smiling, red-coated lad of twelve, whose hair hung braided down his back, showed me the way to where the wild geese were feeding, that my borrowed gun might try to earn its freightage. Two hours later the boy passed a very creditable examination for baptism.

How the aptitude of the Christian Korean for personal evangelism shows itself was illustrated in that same vil-

other appeals that came to us from all sides during those few days of itineration. In order to keep his engagements with the Churches who had been notified of his coming, the missionary was unable to examine all the candidates for baptism who awaited him at every appointment.

And such examinations! I sat through one for several hours, having questions and answers interpreted, until the atmosphere became too thick for me, and the company too numerous—for there were more living or-

ganisms present than showed on the Church rolls. Into the little room, perhaps six by ten feet, there were crowded (seated on the floor of course), the missionary, four elders, the candidate, the journalist—and the others, unseen, but not unfelt. I have sat in many session meetings, but never have I seen such close, searching and difficult questioning of the candidates. At first, it seemed to me entirely too severe, and I remonstrated with the missionary; but he knew better than I, for they are determined to have a pure Church in Korea. If what I personally observed is typical, as I have reason to believe it is, then the Church in Korea has the narrowest door of all the Churches in the world.

Apparently no missionaries in Korea are doing evangelistic work. They seem rather to be getting nervous prostration trying to keep up with the procession of native-made converts into the Church. Every Christian becomes an evangelist. The homiletic gift seems instinctive. They are "born preachers." In devotion to the Bible the Korean Christians put the Churches at home to blush. How they will walk scores of miles to attend a Bible class is part of the familiar history of this romantic mission field.

The question naturally arises, what is the deeper meaning of all this! How may the significance of Korea's Christianity be interpreted to the West? For surely God has some great design in raising up, as by a miracle, this wonderful Church. He has not kept this nation sequestered for millenniums for no purpose. First of all, it seems plain that Christianity is to be the

means of preserving the identity of the Korean people from extinction at the hands of the Japanese. The evident purpose of the latter, to wipe out the Korean nation as the Ainu were wiped out, is manifestly doomed to failure, because in a large body of Koreans the Christian religion has created a new manhood and womanhood, a new self-respect, a new social consciousness, a new patriotism. A score of years ago Japan might have succeeded; to-day she must fail. Altho now bitter is its process, the ultimate outcome of the Japanese regime will doubtless be beneficial. Japan is the flail for the threshing of Korea.

Even this end, great tho it be, is scarcely the sufficient explanation for the mighty demonstrations of the Living Spirit in this one-time "hermit kingdom." The opinion of many thoughtful missionaries all over the Orient is that in Korea are being raised up, for that inevitable day which now seems nearer than many have thought, when the East must evangelize the East, a body of trained and efficient and consecrated preachers of the Word. The white man seems to be the chosen pioneer of the kingdom in these days; but the way that he has blazed must be followed in the Orient by help of Oriental minds and manners and methods, who can have the most sympathetic and effective approach to their own neighbors. Who dares to say that Korea—feeble, scorned and despised Korea—is not to become, in the near future, the dominant force in the Far East, because appointed to bear the message of life to all these people?



A MOUNTAIN VIEW OF SEOUL, KOREA



THE COUNCIL OF PRESBYTERIAN MISSIONARIES IN KOREA

THE GROWTH OF THE CHURCH IN KOREA

BY REV. HORACE G. UNDERWOOD, D. D., SEOUL, KOREA

The story of the Gospel in Korea—for many years known as the “Hermit Nation”—has been most fascinating. Prior to the terrible persecution under the Tai Wun Kun, in the middle of the last century, the early history of missionary progress under the Roman Catholics reads almost like fiction. Dallet’s History of the **Korean Church**, and the story of the beginnings of Protestant missions in the “Land of the Morning Calm” shows a receptivity on the part of the Korean people that should have led the church in America to reinforce the work more quickly and to push forward the campaign with greater energy.

The willingness of these simple-minded people to hear the story of Christ, their natural hospitality and the zeal with which those who have become convinced of the truth of the

Gospel, have carried the good news from home to home, from village to village, all over the land, have produced marvelous results. The activity of the native Christians, their generosity in giving of their hard-earned means for the spread of the Gospel in their own land and even in foreign lands; their earnest trust in God, and in the power of prayer, are characteristics which the Church in America has looked upon with wonder and admiration.

The Koreans are said to be a phlegmatic people, not given to showing signs of emotion, and yet hard-working business men have been known to weep as they heard the story of the Cross and realized for the first time that the blood of Jesus Christ was shed for them. Here and there some have been found who seemed to real-

ize, in an unusual way the burden of guilt and the enormity of their own sins against God, the greatest of which they consider their failure to acknowledge Him, and the worship of idols. But throughout all Korea there seemed to be a desire on the part of the native Christians and of the missionaries for a manifestation of the presence of the Spirit *with power*. This desire had long been in the hearts of the missionaries, but as the Koreans read the story of Pentecost and studied the Acts of the Apostles, they were aroused to question whether the presence of the Spirit might not be manifested in Korea with power like that described in the Apostolic days. In one church, after an earnest discussion by the elder and the people, they set apart a season of prayer to last *ten days* and "to try and see" whether God would grant the outpouring of His Spirit. When the elder heard their decision he told them that those two words "try" and "see," together with the ten day limit, were sufficient to bring failure. They might well have the prayer-meeting for ten days, but they must not *try* the Lord, their God. This incident shows a real desire for the real outpouring of the Spirit.

Early in 1906 the report spread of the marvellous revival that was visiting this little land, and it was soon seen that this was not so much a revival outside of the church, drawing non-Christians, as a revival inside, purifying the hearts and lives of the people, making them realize better the enormity of sin in God's sight, and causing them to strive even more earnestly for the conversion of their neighbors. While the result of this revival was not, therefore, an immediate increase in the number of the

membership of the church, it was certain to produce this result.

The awakening has given to Christians a clearer idea of God and Christ and of the human heart and sin, and has had a marvellous purifying effect upon the whole Church. There were those who scoffed, as there always will be, but when to these same scoffers men came, confessing wrong doing and made restitution, they were forced to acknowledge the reality of the work. The most trusted native employee of a certain foreign merchant had been a Christian for several years, and at the time of the revival was led to see that he had not lived up to the teachings of Christ. This man went to his employer and restored almost a thousand dollars, which he said he had stolen *before* the time of his conversion. Such facts as these are irrefutable.

While in most mission fields the missionaries are seeking openings and are pushing the work, here in Korea the work has been steadily pushing the missionary, until at the present time it is beyond his power to control and grasp it all or to take advantage of the many opportunities offered.

In the Presbyterian Church alone, between June, 1906, and June, 1907, the communicants increased from 12,546 to 15,079; an increase of 20 per cent. The adherents in 1906 numbered 44,587 and in 1907, 59,787, an increase of 15,200, or 34 per cent. The schools in connection with these churches, which numbered 208 in June, 1906, increased to 344 in June, 1907, during the same period, and the scholars increased from 3,456 to 7,504, or 72 per cent. The Church is extremely active so that the places of regular meeting have grown from 628 to 767 in the one year, and the con-

THE GROWTH OF THE CHURCH IN KOREA

tributions increased from \$27,418.89 to \$40,088.48—or nearly double.

The reports from the two Methodist churches now working in Korea show

| | |
|-------------------------------|----------|
| Native communicant members... | 5,858 |
| Probationers | 22,595 |
| Adherents | 44,611 |
| Churches over | 400 |
| Contributions over | \$12,000 |

Twenty years ago, (in December, 1887), the first communion service for Koreans was administered in Seoul, and all the Christians in the county were present, seven in all. Last year

land, which is about equal in area and population to the states of New York and Pennsylvania, we are led to think of what might be done if the forces there had been properly increased. The attitude of the people generally throughout the whole country is favorable to the Gospel, and there is placed before the American Church to-day a nation that, as Mr. Mott says, "can be Christianized in this generation, if the Church will but take advantage of the opportunity."



ONE OF THE NATIVE PROTESTANT COUNTRY CHURCHES IN KOREA

(1907), the sacrament was observed in over one thousand churches belonging to three denominations with 20,937 believers.*

This work, with its earnest, active membership, places before the Christian Church in America a wonderful opportunity of winning a nation for Christ.

When we consider the comparatively few Christian workers in that

*It is regrettable that the figures at our disposal are only those of the three denominations, and if we desire to consider all the work in Korea, these figures would be very largely increased.

In view of the great opportunity and responsibility that faces the Church the Presbyterian Board of Foreign Missions has decided upon an unprecedented action. The five missionaries from Korea now in America are authorized to make special efforts to find twenty new men and to raise sufficient money (estimated at \$229,540), to properly conduct the present work. The time is ripe for the winning of Korea for the Kingdom of Christ. The question before the Church in America is "What will she do about it?"

LETTER FROM DR. SAMUEL A MOFFETT

In the Central Presbyterian Church we are still struggling with the problem of how to accommodate the congregation. A separate service for women in the morning with from 800 to 1,000 in attendance and a service for men only in the afternoon with from 1,200 to 1,500 in attendance is so far the only way in which to meet the

service which was held in September. All four of the churches have commanding sites and are so located as to touch the entire city. One more church to the west is now needed to relieve the congestion at the Central Church. What we shall do when all five of the churches are crowded we do not yet know.



THE SEVEN FIRST ORDAINED KOREAN PASTORS OF THE PRESBYTERIAN CHURCH

situation. We must have another church but the last two sent off have not yet fully completed their buildings.

I was rejoiced upon my return from America to find the South Gate Church completed, with capacity for some 750 people, the North Church nearly finished, seating 450 and the new or Fourth Church with its first wing, capable of seating about 800 people, just about ready for the first

The Academy and College opened with some 450 pupils enrolled and the buildings are taxed to the uttermost capacity. New buildings are imperatively needed. The school for women and girls opened also with 135 enrolled—everything crowded. The new building for training classes and girls' school is now under way but will not nearly meet the needs for the developing school and so it is hoped to secure another gift for the

EDUCATION IN KOREA

girls' school allowing the present plant to be used for the training classes and other work for women which under Miss Best's direction is now assuming such proportions as to need all the present equipment. Last year was the *best*. This year will certainly be the *best*.

The Korean Presbyterian Church was organized on September 17, 1907, in accordance with the authority given by the General Assemblies of the four Presbyterian churches whose missions were united in the missionary council.

The Presbytery, in its first meeting after the ordination of the first seven ordained native clergymen, consisted of 32 foreign missionaries and 40 Korean ministers and elders. Presbytery has ecclesiastical jurisdiction over a Church with 17,890 communicants, 21,482 catechumens, 38 fully organized churches, 984 churches not all fully organized, adherents numbering 69,098, and day schools 402, with 8,611 pupils under instruction. This Church

contributed for all purposes last year yen 94,227 (\$47,113.50).

Presbytery granted permission for Mr. Kil San Chu to accept the call of the Central Church, Pyeng Yang, and provided for his installation. The other ordained men—except one—were appointed as pastors or co-pastors over groups of churches until the next meeting of Presbytery. In the case of one man the Presbytery took what is perhaps the most significant action of its session. One of the seven men ordained, Yi Ki Pong, was set aside as *missionary* to the island of Quelpart and the whole Church was asked to provide the means for sending him there with the Gospel. He and his wife, with one or more helpers, are to go to the people of that island and proclaim the Gospel and establish the Church. Sixteen years ago, this man stoned me on the streets of Pyeng Yang; now he goes forth as the first missionary of the Presbyterian Church of Korea.

EDUCATION IN KOREA

REV. ERNEST F. HALL

It has been said by some that the Koreans do not desire a modern education. So long as they remained a hermit nation, with no wish to mingle in the affairs of the great world outside, such a statement might have some degree of truth, for hermit nations and hermit individuals lack the stimulus to educational progress. But that condition is now out of date, as the following facts clearly prove.

The progress of Christianity and the rapid development of the native church, demanding trained leaders,

has been an important factor in awakening the desire for up-to-date schools, and it is no wonder that wherever a church is planted there follows the school. The people are awake from their sleep of centuries, and realize that if they are to take their rightful place in the world's activities they must be trained to respond to new demands. The Chinese classics do not satisfy the cravings of the soul, nor do they give equipment for the business that the nation must perform. Fathers and mothers are asking for

their children what was denied them, and they are making noble sacrifices to that end.

Political changes in recent years which have resulted in wresting from Korea her independence, have also made her realize that "Knowledge is power," and that she has lacked the knowledge of the things which has given to other nations the might to

knowledge of several thousand Chinese characters and the study of the teachings of Confucius and Mencius. For twenty years the Emperor has patronized a school in Seoul conducted after modern methods by American and English teachers, but no effort had been made to give Korean youth in general a thorough education until mission work developed in that line.



A CLASS IN THE PRIMARY SCHOOL FOR BOYS, SYEN CHUN, KOREA

humiliate her before the world. Hence it results that "righteousness, which exalteth a nation," and which has been at work within, and ambitious conquest, which has been at work from without, have combined to arouse the Koreans to an intense determination that they shall know what the great nations know.

Not until the present century has there developed any modern school system in Korea. The Koreans have been imitators of the Chinese, and adopted their educational methods, which consisted in the acquiring of a

It must not be inferred, however, that the study of Chinese characters and classics does not educate. While it does not give the varied information that can be obtained in Western schools, the mental discipline which results in developing the memory and concentration of thought is a valuable educational process, and prepares the mind by exercising the faculties which must be developed in order to receive and utilize information. There is a large class of men in Korea who have been thus developed mentally, and who are keen to make use of all kinds

EDUCATION IN KOREA

of knowledge. Thus it will be seen that the native schools have kept the Korean mind alert, and we have not to deal with a people unaccustomed to thinking.

"Schools are mostly in the elementary stage. The demand for education is coming." These words, taken from the report of the Presbyterian Mission in Korea in 1900, are interesting when

of an academy for boys at Pyeng Yang" has become a full-fledged academy with 355 students. The principal said last spring, that if there were sufficient teachers and equipment they could easily have a thousand students, for a great many are refused admittance because they can not be cared for.

In 1902, the mission schools num-



PART OF THE GIRLS' SCHOOL AT SYEN CHUN, KOREA

viewed in connection with the report which has recently come to hand concerning the work of the past years, which shows that the same mission now has 344 primary schools with an attendance of 6,099 boys and 1,083 girls. The report of 1900 said, "There is a small boarding school for girls at Seoul, and the nucleus of an academy for boys at Pyeng Yang." The report of 1907 shows that the mission conducts 13 boarding and high schools, where 603 young men and 146 young women are studying. The "nucleus

bered 66, and the students 1,082. There was a rapid increase each year for the next four years, when, in 1906, the schools numbered 208, and the students, 4,356. During the past year the increase has been phenomenal, the number of schools increasing by 136, or 65 per cent, and the number of students increasing by 3,148, or 72 per cent, making the total number of primary schools 344, high schools 13, and the total number of students 7,504. In addition to this 15 young men have been pursuing college studies and 72

have attended the theological school. The latest figures of the other missions have not come to hand, but they will considerably swell the total educational statistics. These figures themselves prove conclusively that the Koreans do want an education.

The intensity of their desire is shown by their willingness to pay out of their poverty for educational privileges. Of the 344 primary schools above mentioned, the natives entirely support 344, providing buildings, paying teachers' salaries and all running expenses. The following incident which occurred in the Central Church in Pyeng Yang, June 26, 1906, still further illustrates the determination of the people, for the contributions were made by the Koreans. "After presenting the needs of and plan for a college, a collection was taken. It was the most enthusiastic offering ever witnessed in this city. Deeds of lands and houses, offerings of money and rings, and promises to pay specified sums each year for a period or for life, all followed one another in rapid succession for three hours, resulting in a total offering of more than \$2,000."

It has been the policy of the mission to give a Christian education, hence the study of the Bible is one of the required subjects in all the schools, and the educational system also includes Bible institutes for the church in general, and training classes for leaders along lines of practical church work. Yet it is not intended

to confine the training to such subjects, but to give a broad training such as will fit men and women for every walk of life. The curricula include the study of Chinese, which is the official written language of China, Korea and Japan, the Japanese language, and English in some of the schools. Other modern and ancient languages are not needed at present. The hospitals have young men and young women in training for physicians and nurses, who have already proven their ability in these lines, even to the successful performing of surgical operations. Industrial training is an important factor in our academies, and it is hoped soon to begin experimental farming, while a school for the blind, model Korean homes and normal institutes for teachers give some idea of the comprehensive scope of the training.

Enough progress has been made to show that the Koreans have great capacity as students along all lines, and the experimental stage is passed. The Koreans should be judged by the same standard by which America wishes to be judged—its citizens of intelligence and moral force, not its coolies and vagabonds. They have capacity, let us give them our support. Although they are doing nobly to help themselves, they are poor and need friends to assist them. Will not some who read these pages respond at once to help maintain Korea's higher institutions of learning, and thus let her enter into our heritage?

THE DOCTOR IN KOREA

A. M. SHARROCKS, M. D.

The first Protestant missionary to Korea was a physician, and from that day to this the medical arm of the work has been strong. It is less true of Korea than of some countries that medicine is needed to pave the way for

for a short time. She heard the Gospel, was imprest, bought a New Testament and went to her home. She learned to read (as all new believers do) and then poured over her newly acquired treasure. She called



THE SEVERANCE MISSION HOSPITAL, SEOUL, KOREA

the evangelist, for the Koreans accept the Gospel readily, and any and all missionaries have abundant entree to every class of people. It is true, however, that the medical work has been and still is a very powerful agency for the conversion of the people. In my own practise I know of large numbers of direct results, and not a few who getting their first knowledge of the Gospel at the hospital have gone back to their country homes and have been the means of starting work in those places. A definite case of this sort was brought to my notice by a missionary from another station. A woman of his territory, living in a heathen village, was in our hospital

in her neighbors and according to her own dim understanding explained it. Soon there was a group of them meeting every Sunday for study and prayer, and when the missionary was passing through that region they asked him to enroll them as Christians. There is now a flourishing little church there. So far as the actual conversion of the heathen is concerned I believe the medical worker in Korea is as potent a factor as the clerical, for the latter's time is now mainly taken up with the already converted, administering to the churches, while the doctor still deals hand to hand with the raw heathen. There are, too, other reasons why the doctor is more

than an ornament to the mission. He is a necessity in each station to the life and welfare of our missionaries. The Korea mission has never believed in the small one-man station. From two or three to eight or nine families constitute a station. These are a valuable asset of the Board and for their care a doctor should always be one member of the group. As the work grows new stations are opened and so new doctors become a necessity, but while he is needed for the sake of the missionaries, that is by no means a large part of his work. In each station there is a hospital for the treatment of Koreans. In one of these hospitals the number of treatments reported last year was 21,581, in another, 12,730, in another, 10,143, and so on. In all six of our institutions a little over 60,000 for the year.

Korea is a country with no knowledge of Western medicine and surgery. It is small wonder that when doctors from America first went there the people expected little from them, but still less wonder that having learned what the American can do, they are crowding the hospitals and dispensaries. According to their approved methods a broken bone or dislocated joint is treated by sticking long needles similar to hat pins into the unfortunate part; indigestion or consumption, by placing little pyramids of dried, powdered herbs on the skin over the affected part, ignite it, and grin and bear it, while it slowly burns away; or certain other affections, by wrapping the naked patient in the skin of a calf or dog still warm and dripping from the body of its first owner. To sum up, the medical and surgical treatment of the native doctor is oftentimes worse than the condition treated.

One would wonder why a patient would submit to such barbarous treatment. I wonder myself and yet, my friend, what would you do if you knew no better and had no one to whom you could go with your trouble. Pain is a dreadful thing; fear of death is bad, but absolute suffering and the thought of continuing in the same for a long period with no relief is something we of America know little of. There is no decent treatment in Korea, or was none till a few Americans went there. So what was the sufferer to do? The native doctor promises help, acquaintances who have recovered perhaps in spite of treatment in years past, urge him to take it. The pain drives him to it, and thus it goes.

It is hard for us to imagine the ignorance of the common Korean on matters that pertain to anatomy, physiology, hygiene, etc. He is not ignorant along all lines for Korea has a system of learning and according to their own standards there are those who are called scholars, but medical knowledge is not in their system. Nor is the so-called doctor an exception. He knows the exact spot to strike a surface artery when he wants to bleed a person, or the exact spot where a needle may be inserted into a joint, but why the blood he is letting comes out in spurts, or what the joint looks like inside he does not know. Post-mortem examination or the dissection of the human body has never been thought of and would not be tolerated; so how could they know. A comment on the style of education of their doctors may be most forcibly made by relating what came under my own notice only a short time ago. A woman was in terrible suffering and in a condition that would probably soon prove fatal.

Two or three Korean doctors were called in, among them one whose fame had spread far and wide and who was looked upon as great in the profession. Still the woman grew worse rather than better. They sent for me, but as I rarely go out to cases in the country, I sent one of my assistants, a young Korean. He went, understood the case at once, and did what was

reans in Christian philanthropy. The hospitals are almost self-supporting, which means that the patients pay for their medicine, etc., but they know that we are not there for money gain. The poor are always treated although they may not pay a penny, not only treated, but frequently fed and clothed as well. From the side of philanthropy alone, medical missions in a foreign country,



MEDICAL STUDENTS IN THE MISSION AT SYEN CHUN, KOREA

needed to the entire satisfaction of the whole household, and saved the patient. The next morning he encountered this old doctor of local fame walking up and down the yard, saying, "What does that young snip of a fellow know about medicine, anyway! I prayed to the gods from the top of every mountain around here, and can it be that he has learned more in these few years from that foreigner than I have through a long life from all the gods?" And he went away in a rage.

The medical man in Korea is a most impressive object lesson to the Ko-

where the modern theory of medical practise is unknown is most commendable. Remembering with that the example of our Savior, his teaching, to say nothing of his command as he commissioned the Twelve, saying, "Go, preach, teach, saying, 'The Kingdom of Heaven is at hand,' heal the sick," etc. Medical missions rest on no uncertain foundation.

Caring for the missionaries, winning friends among the natives and healing their many diseases are not the only duties of the doctor in Korea. We are ambitious to have our work

live after we pass away. No branch of our mission work in Korea is copyrighted. The clerical worker is raising up a native ministry to replace himself. The educator is educating those who will make our future faculties. So is the doctor training those who will be the future practitioners of Korea. We each have a class of the brightest and best of the young men available who are serving their apprenticeship under us. In my own dispensary I have nine, all of whom are not only Christians, but come from Christian families. They are well-to-do and that is a requirement for they must be at their own expense, and not subject to the temptation to make their own living at the expense of the drugs round about them. They are also good students and quick of mind. Many of them have been with me now

for some time and are a very valuable element in the work. Without their help the treating of so many patients would be an impossibility. What the training of these Korean doctors will mean to the future Korea can hardly be over estimated.

This is the work of your doctors in Korea. Our mission is in sore need of two more such men and two medical plants, one at Chong Ju, where missionaries have already entered and where a separate station will be opened next fall, and one at Kang Kei, where the work simply demands the opening of a station as soon as the men can be assigned to that territory. The mission can do nothing without the money. The Board can not grant the appropriation unless it receives the necessary gifts. What will the American Christians do to supply the funds?

A TRAVELER'S IMPRESSIONS OF KOREAN MISSIONS

BY REV. J. E. KITTRIDGE, D. D.

The quaint land of Korea made a distinct and dazzling impression on us during our brief visit. The land and people are of absorbing interest. Less picturesque than Japan, less massive than China, it is in a way more attractive than either.

In area and population, Korea is about equal to New York and New England, omitting Maine. Its range of climate, as of latitude, is about the same as that of our American coast line from Boston to Charleston. The Korean folk, too, seem a trifle more like ourselves than Chinese or Nipponese. We seem to understand them more easily than we understand their neighbors, and learn to sympathize with them more quickly.

The first impression that Korean missions made upon us was that of a *phenomenal success*. Think of it. You are invited to the regular Wednesday evening prayer-meeting of the Pyeng Yang Central Presbyterian Church and find yourself face to face with a congregation of over eleven hundred eager men and women! This is the ordinary attendance, and there are four other prayer-meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Such a scene as that would thrill a Christian anywhere. We quite appreciated the feelings of Mrs. Darwin R. James who wrote home: "I think I was never quite so near heaven before in my life." This is in Pyeng Yang, a

JUBILEE SONGS
for the
50TH ANNIVERSARY
of the
CHOSEN MISSION
of the
Presbyterian Church in the U. S. A.
1884-1934
June 30-July 3 1934
Seoul, Korea

KOREA'S JUBILEE SONG

William L. Swallen

Lowell Mason 1830

Hail to the joy of Korea's bright morning,
Shout the glad Jubilee out o'er her plains'.
Hail to the multitudes every where coming,
Praising the Lord with harmonious strains.

Sing and rejoice, all ye Korean people,
Sing hallelujahs with joyful accord ;
Break forth in triumph ye who once were feeble,
Rise up and shout ye who now love the Lord.

Praise ye Jehovah, whose light now is shining,
Brighter and brighter, ye saints of the Lord ;
Past is the darkness that once was appalling,
Souls now rejoice in the light of His Word.

Hail to the glow of Korea's sweet story,
Louder and clearer her choruses raise ;
No more shall sorrow becloud her great glory,
Shout and prolong her victorious praise.

Tune : Wesley

The Greatest Hymns, No. 223

BEHOLD WHAT GOD HATH WROUGHT

Lenore Harpster Lutz

Homer A. Rodeheaver

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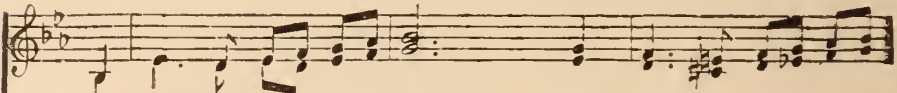
1. We thank Thee, Fa - ther, for the men, who left their na - tive shore,
2. For all who fol - low in their train, We thank our God a - bove
3. Thank God for all whom He hath called, His cho - sen peo - ple here,
4. For those whose lives have been laid down, Whose crow - n of life is won,



To cross the sea and teach God's word Where none had heard be - fore,
For faith un - wa - ver - ing and strong, For cour - age, hope and love,
And for this church of Christ, our King, Un - to His heart how dear.
We thank our God, and pray that we Their work may car - ry on.



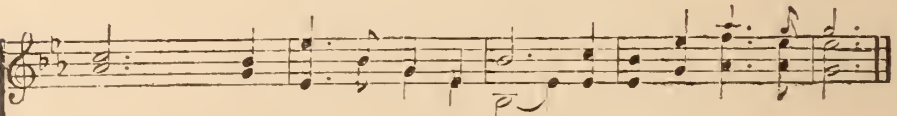
CHORUS



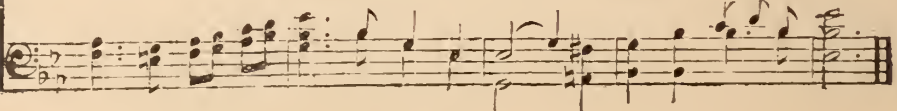
Be - hold what God hath wrought, All hail the Gol - den Ju - bi -



lee
Be - hold what God hath wrought, The



lee Praise Him who leads us on, To great - er vic - to - ry.



Ju - bi - lee

UNTO HIM

Sue Comstock Adams

L. von Esch, 1315

Through a palace sick-room's portals
 Chosen Mission entrance gained ;
Through this doorway came the vanguards
 Fruits for Him they soon attained.
Some in schools with open Bible
 Eager minds did stimulate ;
Sowed the seed and leaders garnered
 At the harvest's later date.

Chorus : Unto Him be all the glory,
 Unto Him all praise be sung ;
 Christ the Healer, Teacher, Saviour
 For all nations, every tongue.

Others in the market places
 Preached the Word to all who came ;
Taught the Bible to enquirers,
 Baptized many in His Name.
Some at times in cloistered study
 For these Chosen followers new,
Did translate in their own language
 God's clear message for them, too.

Others still His footsteps following,
 Suffering ones in body healed ;
Through this ministry some soul-sick
 Found their God, and 'fore Him kneeled.
Some in aid of weary tillers
 Methods new did propagate ;
Showed how consecrated labor
 For His glory operates.

Fifty years we've proved His promise,
 Nineteen hundred years still true :
"Go and preach unto all nations, -
 Fear not, I will be with you."
Thus have many doors been opened,
 Thus have many hearts been won ;
Thus we'd follow as He leadeth
 Till at last He calls, "Well done."

Tune : Autumn
The Greatest Hymns, No. 37

SHOUT YE THE BATTLE CRY

Lenore Harpster Lutz

Dwight R. Malsbary

Spirited

1. Blow, ye the trum - pet, blow, Pro - claim the gol - den
2. Go ye to all the world, In an - swer to the
3. Shout ye the bat - tle cry, 'Gainst prin - ci - pal - i -
4. Quit you like men, be strong, Nor think to lay your

Ju - bi - lee, Come sing God's praise, Thru end - less
Lord's com - mand, His gos - pel call Sound forth to
ties and powrs, By Christ's own sword God's might - y
ar - mor down Till he shall come, All vic - t'ry

days,
all,
word,
won,
His arm hath got - ten Him the vic - to - ry.

A TRAVELER'S IMPRESSIONS OF KOREAN MISSIONS

city of less than sixty thousand, where eleven years ago there was not one Christian—now there are seven thousand. Korea has only a little over two decades of mission history and yet to-day her Protestant Christians number nearly 150,000. The progress has been wonderfully rapid, especially in the past three years. In the Presbyterian church last year there was an advance of fifty per cent in the church membership.

A second impression is *the solid basis of the work*. This is not a mercurial people. Their mental caliber and stamina rank high, and there appears a surprising aptitude and susceptibility for Christianity. The Gospel appeals peculiarly to the Korean. His sense of personal sinfulness and need is real and deep. The change brought about by conversion is not in dress, nor in the structure of the house, nor in the ordinary habits of his life, but in the man. The conditions of church membership test the reality of his faith and purpose for to be a Christian in Korea means business, *the business of life*. It means the giving of time and strength and money for the work of Christ. Sometimes a Korean gives a full third of his income. Every man is practically a missionary. There is something so delightfully natural, too, about the Christian life in Korea. It takes one refreshingly back to the apostolic days. A gladder type of Christianity, or Christian services more songful, can scarcely be found anywhere else in the world.

There is *splendid promise for the future*. There ought to be, and why should there not be, a continuous and steadily broadening spiritual life? The Korean Church ought to grow with

rapidity, and in an ever-increasing progression. Nor is there need to anticipate any considerable reaction such as occurred in the nineties in Japan. The times, the conditions, the spirit of the people are altogether different. With the principle: "every man a missionary," and with the particular kinship of the peoples and tongues between the Korean and Chinese, this people may come to be a mighty factor in the evangelization of the vast Empire of China. As one veteran missionary recently said:—"Without doubt God means to use this little nation in a wonderful way."

The *urgency of the present hour* mightily moves us. The entire East is astir. From the inland sea of Europe to the inland sea of Japan there is a tremendous seething of thought, a very revolution of ideas. This is portentous, as it is promising. The world has seen no hour quite like it. It challenges the Christian Church. The Church of Christ must answer. And if there be any mission field in the world that supremely calls for instant and open-handed help it is Korea. The work crowds the workers until they are almost overwhelmed. It is flood-tide, and should be taken at the flood. Postponement spells peril. The moment for Korea is NOW.

The specific and immediate needs, which imprest us were: a fresh force of missionaries, say twenty or more; good houses to shelter them; and equipment for higher educational institutions. Men are needed to superintend the evangelistic work, which the native pastors are doing now, and can do better than we. Collegiate and theological schools are necessary, directed by trained men.



SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL

WHEN I WENT TO CHURCH IN KOREA*

BY CAMERON JOHNSON, OF JAPAN

At the beginning of the hot season of 1901 I went for a fortnight to the old northern capital of Pyeng Yang to see something of the mission work in that part of the peninsula, and the memory of that visit remains as one of the oases in my missionary rambles about the world. As we set out that hot Sabbath morning we soon caught sight of a large building which at a distance looked like the residence of the chief magistrate of the city; so large it was and so well located. This, my missionary friend told me, was the Central Presbyterian Church of Pyeng Yang. We arrived a little before the service was due to begin. The building was already well-filled and worshipers were still coming from all directions. As they entered the building they left their sandals at the doors and quietly seated themselves in long rows on the clean and polished oil-paper floor. Their demeanor showed that they regarded the building as the house of God and that He was present. As soon as each man or woman found a place to sit, the head was bowed for a moment in silent prayer. There was no talking, or even whispering, for they had come to worship God not to visit their neighbors.

The service began with the Doxology in which all the great congregation joined heartily. After the invocation the missionary announced the Scripture portion to be read, and each one drew from under the arm, or from the long flowing sleeve, a copy of God's Word, found the place, and all followed the reading with closest attention and interest; and when the minister paused to emphasize or ex-

plain a part of what he was reading, some of the listeners would make marginal notes for future reference. Each worshiper came provided with a copy of the Bible *and used it*.

A song was next announced and a big missionary stood forth with baton in hand to lead, while another sat at the little organ. The Koreans are not noted for their musical ability, from a Western point of view, and many of them having become Christians after reaching years of maturity have never had the training necessary to make good singers. This lack does not embarrass them in the least, and those who can not sing melodiously at least join heartily and *intelligently*, for each man and woman is careful to find the hymn and *read it out lustily*, if not melodiously. The precentor starts the tune, but immediately the great throng of music-loving Koreans took up the song on their own account and, like the Israelites of old, every one "did what was right in his own eyes." The precentor, big, strong missionary man tho he was, was quickly drowned out, while the vast throng carried the hymn to a happy conclusion. It was wonderful; and one gazed toward the roof to see how it was that it did not lift and float away. The great volume of praise that ascended Heavenward from the lungs and the hearts of those glad Korean Christians was inspiring if not melodious as they endeavored to sing

All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

It cheered the heart and made one

* See frontispiece also

feel that these people loved and revered that Name which they praised so vociferously. Their song was evidently unto the Lord and not unto men.

When the minister announced his text, instantly every Bible was opened and the text found and marked. Then the books were closed and the attention of the people was riveted upon the speaker from start to finish. Tho the speaker that morning was not prest for time and gave them a long sermon, no watch was pulled out to time him, or were there any anxious looks that betrayed nervous apprehension as to "how much longer he would continue." These Koreans have not yet learned that a sermon must not exceed thirty minutes in length. When the service came to a close, and the benediction pronounced, each head remained bowed in silent prayer for a blessing upon the preached word and then that multitude went out in a quiet and orderly manner.

Some noticed that there was a visiting stranger on the platform that day and they must needs come and give him a greeting, so a little company with their simple, honest faces came to the platform and, one of them as spokesman greeted the visitor in a very beautiful and touching way. He knew no English and the writer's knowledge of Korean was only sufficient to catch his meaning. With the forefinger of his right hand he first touched his own heart, and then the writer's, and pointing upward, said in Korean: "Hanare keisin ouri Abaji." "Our Father which art in Heaven," meaning to indicate that the fact of one Heavenly Father was sufficient to make us all members of His family on

earth and brethren in Christ the Lord. May those Korean brothers ever remain simple in their Christian love and life and never grow wise enough to forget to greet the visiting stranger.

As we wended our way homeward I asked my missionary friend why there was such a large gathering of people at the service that morning, and what was the special occasion, as the day was hot and the distances for some of them, at least, must have been considerable. He replied that it was only the ordinary congregation, only not as large as usual owing to the heat, as there were only about 1,200 present that morning! In cooler weather when the house is packed they sometimes have as many as seventeen hundred! They are all the year round church-goers.

That afternoon I attended a Woman's Bible Class conducted by one of the ladies of the Presbyterian mission. The room in the neat little Korean house with its whitewashed walls, and polished paper floor was quite full and each woman took a great interest in the Bible study. At the close the lady in charge said that there were about a hundred present and that it was one of four simultaneous classes held in different parts of the city that afternoon. Think of it! A few years before there was not a Christian Korean woman in that town.

The next Sabbath I went to the Methodist church and discovered that the congregation was composed entirely of men. The reason is that the building is too small to accommodate all at the same time, so the men come in the morning and the women in the afternoon.

This was seven years ago in the city which was one of the most exclusive,

proudest and wickedest in all Korea. It had a name throughout the land for its wicked men and its abandoned women, and nowadays it is one of the object lessons in modern missions. Today it has four large churches, besides other preaching centers, and out of a total population of thirteen thousand the average weekly attendance at

mid-week prayer-meeting is three thousand, or nearly twenty-five per cent. Is there any city or town of that size in civilized Christendom that can show such a record? Truly after a visit to such a mission-field as Korea, and to such a mission point as Pyeng Yang, one can only marvel and exclaim: "What hath God wrought!"

PRACTICAL RESULTS IN KOREAN MISSIONS

BY DR. J. D. DAVIS, KYOTO

Five weeks recently spent in Korea offered an opportunity to see and hear something of the wonderful work which is there in progress. Thirty years ago Korea was a closed land. It was death to set foot in it. North Korea was a great bandit region, largely given up to plunder. There still remain old castles of refuge on the hills among the mountains to which the people fled for refuge.

Fifteen years ago there was not a Christian in North Korea. There are now about one thousand churches and preaching places in North Korea and hundreds of church buildings have been erected by the Korean Christians. A majority of the people in North Korea are within three miles of a church or preaching place. This work has been self-supporting from the beginning. Every Christian has been made to feel that it is his duty to bear witness to others, to teach and lead others to Christ. Last winter over one thousand men were gathered into Pyeng Yang from the country, some of them coming more than one hundred miles, where they studied the Bible with the missionaries and received instruction in Christianity and Christian work for fifteen days. Five hun-

dred women came in at a different time for similar study and training for fifteen days, and then these men and women went back into the country to engage in active work in teaching and bearing witness to the truth. Eight hundred men and three hundred women, from the churches in the city, met for fifteen days of study and training. Besides these, a Bible Institute for men was held in the spring, with an attendance of three hundred and one for women with an attendance of one hundred. These were made up of regular evangelists and workers. There are about five hundred evangelists and workers in North Korea entirely supported by Korean money. These elders, evangelists, and Bible women had classes for Biblical and Christian instruction last year in 252 places in North Korea with an attendance of over 12,000. The church members who can not give money, and many who can give money, give their time and go into the towns and villages around the places where they dwell, and tell the Gospel story to those who have not yet heard.

The Central Presbyterian Church in Pyeng Yang, altho seating fifteen hundred people, has *swarmed* three times,

THE MISSIONARY REVIEW OF THE WORLD

to get room in the building. They have formed the North, South and East churches and put up large buildings, but that Central church is now so crowded that the women meet in the morning, and the men in the afternoon, each Sabbath, and the church is full each time. It is filled again at the weekly prayer meeting every Thursday evening.

The church members in the city are divided into groups, each in charge of an elder, and each group is divided into bands of about ten each with a band leader. The houses in the city are all apportioned, about fifty houses to each band, and are divided into groups of seven or eight houses each, and some one is assigned to visit regularly each group of houses and read the Bible, and pray with the inmates. These workers meet together for prayers before they start out, and they have frequent meetings for reports.

The Presbyterian Mission in Pyeng Yang has a Theological school with seventy-five students, who study three months each year and go out to work during nine months. There is a union Methodist and Presbyterian academy and college in Pyeng Yang with about thirty collegiate and three hundred academic students. This school has a manual training department connected with it.

There is a largely attended woman's training school in the city, with two sessions a week from October to May. There was a Normal training class for female teachers last year in May, with an attendance of eighty-seven, and one for male teachers in July with an attendance of two hundred and two.

There are about four hundred and fifty primary graded schools in operation connected with the churches

in Korea, with a six years course of study. There were 9,717 pupils in these schools last year, about 2,000 of whom were girls. There are eleven intermediate schools or academies for young men with a three years' course of study and an attendance last year of 1,266, mostly graduates of the primary schools. There are nine similar schools for young women, with five hundred students, and their number is rapidly increasing. There are Normal classes where five hundred men and women are helped to prepare for teaching. There are day-schools and night-classes where thousands of men and women are being taught to read. There are industrial schools and two schools for the blind. There is a flourishing Y. M. C. A. school in Seoul where hundreds of young men are being taught.

Over 15,000 students were taught last year in these mission schools. This work is self-supporting. All the evangelists and workers, all who come to the training classes from the city and country, and all the primary, academic, collegiate and theological students are supported by Korean money. Over fifty thousand dollars, gold, was given for Christian work by the Korean Christians last year.

Best and most important of all, the missionaries in Pyeng Yang and the Korean workers from city and country who were assembled there last winter, all received a great spiritual uplift. It seemed like a veritable Pentecost. All hearts were melted and filled with spiritual power. The missionaries have maintained a union daily prayer meeting for nearly ten months. This wave of spiritual blessing has extended over the whole field. It has led to earnest work and self-

Christ



Call

Conflict

OUR BLESSED CHRIST stands at the gateway of 1931 inviting us to be his true followers through the year.) This CALL of our Lord and Savior means a CONFLICT with many influences—possible discouragement, disappointment, sickness, suffering, temptations, testings, all tending to draw us away from HIM.

Challenge

Herein is a CHALLENGE to us to rally all the resources of our noblest beings in true allegiance to HIM. He calls us to be "good soldiers of Jesus Christ." The need of our time is the spirit of the soldier.

Cheer

Captain

In the days of battle it is the custom of determined soldiers to "go over the top" with a CHEER. Let us enter 1931 with that same buoyant spirit, high hope and strong faith in the leadership of our divine CAPTAIN. He does not ask us to make the fight alone; but promises us grace sufficient for each day, whatever it may bring.

Cross

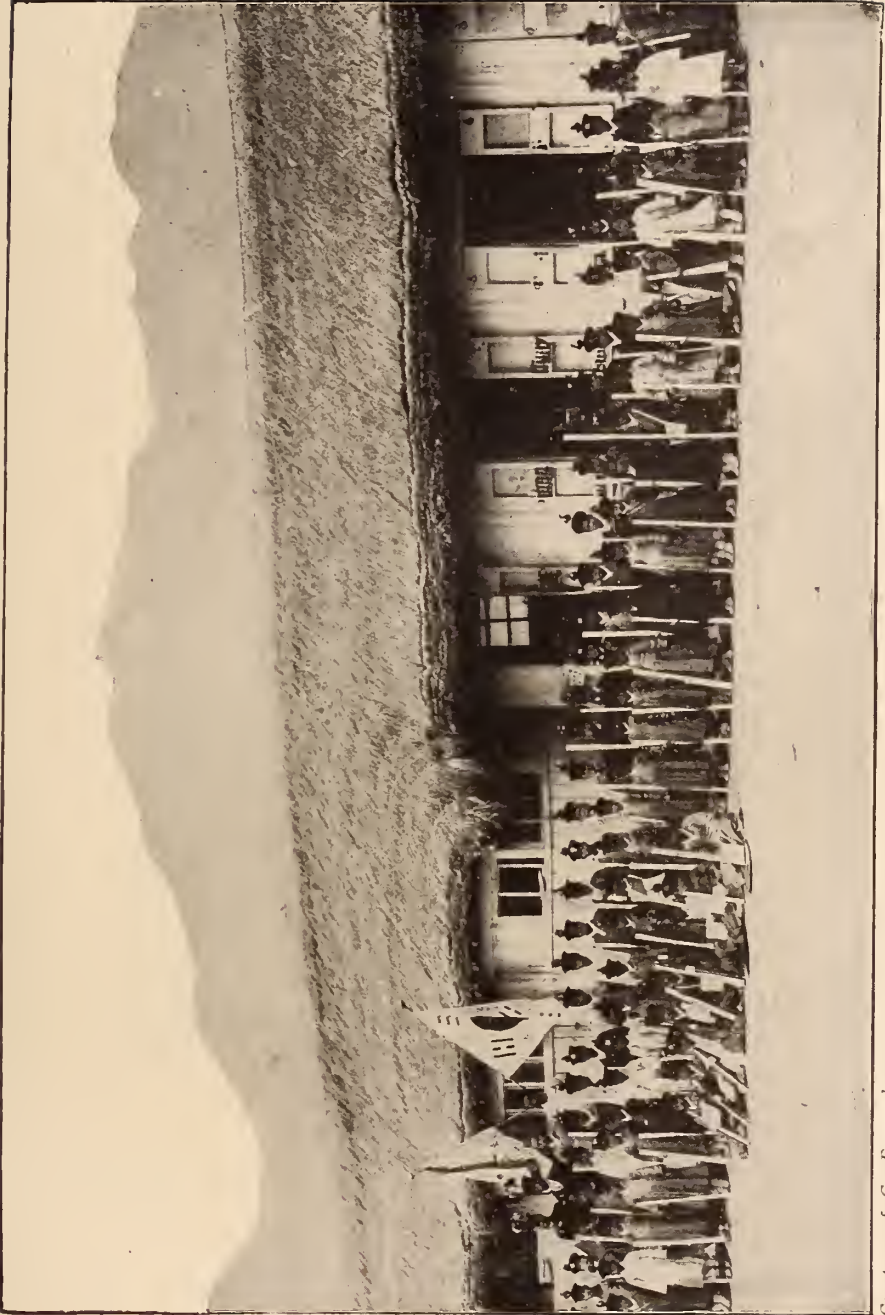
Crown

All this means a CROSS; but it also means a CROWN. Anything worthwhile costs something. It will cost much to be true to CHRIST through the year; but it will cost far more not to be true. The reward of the faithful is the CROWN.

Joy

May God give us grace to be "faithful and true." Then the welcome: "Enter into the JOY of thy Lord."

Howard Agnew Johnston



Courtesy of *Go Forward*

METHODIST (SOUTH) MISSION SCHOOL AT SONGDO, KOREA, PRESIDED OVER BY HON. T. H. YUN

JAPANESE AND MISSIONARIES IN KOREA

denying giving. It prepared the way for those influences which have kept the people of North Korea quiet during the last few months. After the abdication of the late Emperor and the disbanding of the army, when the people in North Korea, naturally the most excitable and turbulent of the Korean people, were in danger of rising in insurrection, the missionaries and leading Christians banded together and urged all the Christians in the nearly one thousand churches and preaching places to exert their influence in leading all the people to remain quiet and submissive, with the result that there has been little or no

disturbance in North Korea. A similar work is being done from Seoul and other places as centers, and the two thousand churches and groups of Christians are a most hopeful part of the outlook. The Christians increased fifty per cent last year. If this work can go on unchecked and unchilled, Korea will be rapidly evangelized and filled with millions of happy, enlightened Christian homes, and this little kingdom, despised tho it has been, will give to the Christian world a priceless example of the way and the only way that the Gospel can be carried to the whole world during the present generation.



THE GATE OF PYENG YANG, KOREA

WITH THE JAPANESE VANGUARD IN KOREA

BY HELEN PIERSON CURTIS, SEOUL

Missionary of the Presbyterian Board of Foreign Missions

It was a startling innovation when, over a year ago, Mr. and Mrs. Winn responded to an imperative call from the Japanese in Dalny (now Tairen)

to leave Japan and work among the colonists settled there.

There was no appropriation from the Board of Foreign Missions for

this new work, but the Japanese promised to provide everything except the missionary's salary and traveling expenses. It was with some misgivings that the mission voted to send Mr. and Mrs. Winn for one year.

So well have the Japanese fulfilled their part of the bargain and so glowing are the reports from the missionaries that not only has the appointment been made permanent but, in response to urgent calls, two other families have been sent out for work among Japanese colonists: Mr. and Mrs. A. V. Bryan to Port Arthur, and Mr. and Mrs. F. S. Curtis to Korea. Mr. and Mrs. Erdman have also gone to take up the work among Japanese in Hawaii.

Some may wonder why Japanese evangelists are not sent to their own countrymen, for most people do not realize that millions in Japan are, as yet, untouched by the Gospel and the Japanese Church is facing heavy responsibilities at home.

The Japanese Presbyterian Church has a strong Home Mission Board which is faithfully seeking to extend the kingdom of Christ among Japanese at home and abroad. A most earnest and energetic secretary travels over the whole field, and other members of the Board, tho they are busy pastors, give much time to visiting and encouraging the weaker churches.

The Japanese Christians in the colonies are more ready to assume self-support than the churches in the home-land. In Formosa and in Dalny they are already independent, and if those being formed in other centers learn that they can not rely on money from outside sources, they also will follow the good example.

Japanese leaders are asking missionaries to take up more largely the pioneer work, feeling that they themselves have not a sufficient force to do much more than maintain the work already established; and both Japanese and missionaries believe that the thousands who have left the home-land must not be abandoned to the evil influences and loose moral standards that tempt them but must be supplied with faithful shepherds.

There are more than 100,000 Japanese now living in Korea, Seoul, the capital, and Fusan, the southern port and railway terminus, having 15,000 to 18,000 each and other ports and railway centers from 2,000 to 12,000 each. Many other groups are scattered all over the country, and the numbers are increasing by from fifty to a hundred daily.

Among these there are numerous Christians and students of Christian truth who discover one another and sometimes organize for Bible study and prayer. The great difficulty is to find a place of meeting. The houses are often small and scarce, the rents high, and many men are without their families and have no home. Another difficulty is that men in government employ are frequently moved so that the leader of a group may be called away at short notice, and leave no one of sufficient zeal and determination to hold the rest together.

The present need is for workers who can travel among these groups, encouraging and strengthening them, until they are able to obtain and support competent pastors. It is this work for which we are looking to God for grace, wisdom and strength to do, for the need is sore and there

is a cry for help going up from many children in Christ.

Aside from two ladies of the Anglican High Church (and one clergyman now absent), we are the only missionaries yet appointed to reside here for work among these colonists. There are five Japanese workers from the Methodist and Congregational Churches in Japan and one from the Presbyterian Church. These are stationed in four large centers and some of them report a very encouraging work. The Methodist worker in Pyeng Yang was greatly blest during the time of the Spirit's out-pouring among the Korean Christians in that city, last winter. These men visit neighboring places occasionally but this is all that has been done thus far by Japanese speaking workers. God has not been unmindful of His scattered flock in other places. Five years ago He laid the burden of the unsaved Japanese and Chinese residents on the hearts of men who were already carrying a heavy burden for the millions of Korea. He strengthened them to plan and begin regular work among the Japanese, and for three or four years the members of the various Presbyterian Missions united in one council, have been helping to support a Japanese evangelist. Some of the Korea missionaries have sought to do what was possible for those near them, using English as a means of communication. During the last year God has also stirred up the hearts of many among missionaries and Korean Christians, to pray for these hosts of strangers within the gates.

It is difficult for those not on the ground to realize how fast the Japanese are becoming the dominant fac-

tor in Korea, and how sorely they need the Gospel.

Japan is rapidly giving to Korea the material elements of civilization. A railroad is in operation from Fusan in the south to Wiju by the Yalu in the north, and other lines are in process of construction; good roads, water-works and improved sanitation are on the way, and already the more advanced Koreans, in spite of many grievous sorrows and burdens heavy to be borne, are realizing some advantages from Japanese occupation.

But the nation has passed from exuberant admiration and joy over Japan's prowess to intense distrust and bitter hatred, in many sections of the country. In some parts of the north, had it not been for the strenuous exertions of the Christians and the influence of the missionaries, there would have been much bloodshed during the last few months. The feeling here on both sides reminds us of the tales of early England when Saxons and Normans refused to mingle.

The Christian Church and Christian standards of living have gained such a high place in this land that the overbearing and unfeeling conduct of the rougher class of Japanese here, is looked upon not merely as a cause for resentment but for contempt or pity. A Korean chair-coolie who was beaten around the head by a Japanese whom he had jostled, remarked, as he quietly rubbed his head, "He's a pitiable creature."

The better class of Japanese realize in some measure the tremendous moral need among their fellow colonists, and some of those in high position, tho not themselves Christians, are ready to support Christian work here.

The only hope of any real and speedy bond of union between these two countries is the love of God shed abroad in the hearts of Japanese and Korean Christians.

By God's blessing, within the next ten years, if the Church in America will do its part, this whole nation may be reached with the Gospel. Korea is fast becoming Christian, and, if Japan does not soon respond to God's call to her, there is the prospect of a Christian people, producing the first-fruits of true life, brought under the sway of a nation yet dead, who have appropriated the fruit of centuries of Christian growth, but who refuse to share the life which alone can make those fruits sweet and wholesome and bring them to perfection. A Christian nation ruled by another whose real God is National Glory! It will be laid to the charge of the Christian Church if this becomes a fact. Every man and woman who is "looking for the Kingdom of God" and faithfully seeking to hasten its coming ought to consider this.

An educated Japanese Christian residing here was asked, "What do you think will be the outcome of Japanese occupation in Korea?"

"I think," he replied, "that the Koreans will gradually move into the interior and leave the Japanese to occupy the coasts." That might have been the result had Japan come twenty-five years ago, but God did not permit it then. Now the mighty force of Resurrection Life is working here among this people and by God's grace the forces of destruction will not prevail. As God raised up Nebuchadnezzar and Cyrus, who knew Him not, and caused them to work His will, setting them aside in His good time—

so He is using Japan in these Eastern lands. God grant she may become a willing instrument in His hands so that "the time" of her own land need not come as it did to Babylon.

The Japanese scorn the idea of amalgamation with the Koreans and on many accounts—considering the history and condition of Korea—one can not wonder. There are however some valuable traits among Koreans which are lacking in the ordinary Japanese character, and if it be the Lord's good pleasure to weld them, as He did Saxon and Norman, it may that the world will see another mighty instrument in God's hand.

Japan is not a Christian nation and in spite of Japan's rapid progress along so many lines we can not expect of her any other policy and methods than those of *civilized* expediency and self-interest. Who shall judge her? Shall her great ally whose ships, breathing out destruction and slaughter, brought unmeasured wo to China, condemn Japan for securing, from Chinese and Korean, revenue for her "money-eating" enterprises by means of the same deadly agent? Or shall the countries whose terrible "fire-water" has burnt up all manliness, hope and courage in countless dark-skinned brothers?

No! Let the Christian Church clear its too long-dazzled eyes and see that the forces of worldliness are working here as elsewhere. "The Prince of the powers of the air . . . now worketh in the children of disobedience" here, and it is for us, and all who hold the Kingdom dear, to humble ourselves in the dust and confess our sins and the sins of our own nation and cry unto the Lord God Omnipotent that His Kingdom may come in power.

BUILDING THE CHURCH AT SEOUL, KOREA

Letter from Rev. J. S. Gale, D.D., Seoul, Korea

Our Church building was too small. The members had patched up a Korean tiled house and pieced it out, lengthened it, and covered over the central court so that five hundred people could sit in a building, which originally at its widest capacity was meant for about fifty. But there was no further room for wings and annexes and the congregation had outgrown it. What were they to do? That was the question. At a meeting held August last, one member thought it would be better to wait a year. At once half a dozen were on their feet, "What? Wait?" Another said, "Collect the money first and then build." Wise surely, but that too was voted down. "Put up a smaller building and add to it," suggested Helper Pak. "No, no, no, we've added to enough, and not any more 'smallish' please." "Then what do we require?" "A building that will seat from fifteen hundred to two thousand. We want it up at once, to start now and finish before winter. We would like it paid for before we enter it for services." Elder Ko summed up the mixed thought of the meeting by saying, "I notice that God gives when we ask Him. Shall we not ask as we go and go forward? The site costing \$500 we have already paid for and we have some money to begin on; I propose that we begin."

The following Sunday we met under an awning wide enough to cover two thousand people. The opening of the service was favorable, the hymn was sung through, and then, just as we were about to read, a fearful gust of wind split the awning down the middle and the Churchgoers scattered in all directions to escape the falling bamboo.

Until the new church was up it was decided to meet separately, the men in the morning and the women in the afternoon. This makes a poor meeting, but it was the best we could do. Meanwhile, logs were being carried up the hill, eight men at each end. With one end pinned down and the other resting over a block-log high in the air, they went at it with saws and wedges. Beams, ports, braces, rafters, grists, flooring, window-panes, piece by piece, were all cut out by hand, from the original logs that had stood as sentinels of the wilderness for a hundred years, till called ruthlessly to jostle their way down the river to the City of Seoul.

Not noiselessly like Solomon's Temple, but with much pounding and hammering, late and early, the men were at work like bees, until, on December 1st, the building was finished and we moved in for the opening service.

Two-thirds of the cost had been raised by the Korean Christians themselves. Many a dinner had been foregone that the money might go into the church, and many a new dress. Silver hairpins with jade ornaments and rings had found their way into the collection plate. Some members had paid as high as a hundred dollars subscription, some fifty, some twenty; many had paid twenty-five cents, week after week, until these small sums also amounted to many dollars.

At the close, in our hour of need, Mr. Severance gave us \$250, and Mrs. Kennedy of New York gave \$1,000, which paid off the remainder—a new church that would hold 1,500 people and no debt, surely it was cause for rejoicing.

On December 8th, the opening day, the church was packed to the doors, and a great crowd outside was unable to get in. In the East flags and lanterns are the ordinary objects of decoration, but flags of all nations were out of place in church, so we improvised a new kind of ornamentation, that will doubtless be used hereafter. On colored papers cut like flag decorations, we had written in Chinese and Korean, "Eternal Life," "Righteousness," "Regeneration," "Peace," "Paradise," "Glory," "Thanksgiving," etc., etc., until the whole ceiling was a world of expressions from the Scripture.

Mr. Reynolds of the Southern Presbyterian Mission led in the opening prayer. Scripture passages were repeated by the children, a hymn was sung by the school-girls, and then came the sermon. High up over the platform were the ideographs meaning "Eternal Life." How to attain to this was the theme of the day. It was to be illustrated, part by part, by a ladder like Jacob's, that went up to Heaven. One little girl in clear accents that could be heard all through the building spoke a lesson on Faith, and Deacon Kim placed one post of the ladder marked "Shin" (Faith), pointing toward Eternal Life. Then one of the junior boys spoke I Corinthians, xiii, and the second post of the ladder was marked "Love." Now the rungs were put in place, five of them marked "Repentance," with verses recited by one of the boys. "Prayer" was illustrated by passages chosen here and there from Scripture. "Confession of Christ" was marked by the middle schoolgirls singing "Tell it Out." "Endurance" was emphasized by the former Secretary of the Cabinet, Yi Sang-Ja, now a teacher in the Boys' Middle School, and "Thanksgiving" by Elder Chi. The theme was closed by the girls singing "Nearer My God to Thee" very beautifully.

This was the way to Eternal Life: Trust God, Love Him, Confess to Him, Pray to Him, Preach like Him, Suffer for Him, Thank Him.



THE TEMPORARY TENT ERECTED FOR SERVICES OF THE PRESBYTERIAN CHURCH, SEOUL



CHRISTIANS COMING FROM A SERVICE IN THE NEW PRESBYTERIAN CHURCH, SEOUL



Our Missionaries in Korea

AND THEIR POST OFFICE ADDRESSES.

| | | | |
|-------------------------|---------------------------|-----------------------------------|-------------|
| Mrs. O. R. Avison, | Seoul. Mrs. A. G. Welbon, | Seoul. Miss M. M. Henry, | Pyeng Yang. |
| Miss Mary B. Barrett, | " Mrs. Cyril Ross, | Fusan. Mrs. Wm. B. Hunt, | " " |
| Miss Susan A. Doty, | " Mrs. R. H. Sidebotham, | " Mrs. Graham Lee, | " " |
| Dr. Eva H. Field, | " Mrs. J. E. Adams, | Talku. Mrs. S. A. Moffett, M. D., | " " |
| Mrs. F. S. Miller, | " Mrs. H. M. Bruen, | " Miss Velma L. Snook, | " " |
| Mrs. Chas. E. Sharp, | " Mrs. W. O. Johnson, | " Mrs. W. L. Swallen, | " " |
| Miss Esther Shields, | " Mrs. W. M. Baird, | Pyeng Yang. Mrs. J. Hunter Wells, | " " |
| Mrs. C. C. Yinton, | " Miss Margaret Best, | " " Mrs. M. Louise Chase, | Syen Chun. |
| Miss Katharine Wambold, | " Mrs. Wm. N. Blair, | " " Mrs. Alfred M. Sharrocks, | " " |

About returning to Seoul: Mrs. H. G. Underwood, M. D. *Not yet stationed:* Mrs. C. A. Clark, Mrs. C. E. Kearns.
In this country: Mrs. Chas. H. Irvin, 110 West Second St., Mansfield, Ohio. *In Europe:* Mrs. Jas. S. Gale.

Around the World Series.

I.—Three Sundays in Korea.

It is May, 1902, and Communion Sunday at Pyeng Yang. As we proceed from a missionary home outside the wall towards the Upper Water Gate of the city, Koreans costumed in the national white cotton are streaming from every direction over the hills and through the rough city streets; men wearing the traditional queer horsehair hats, women and children in huddled groups, are all walking, like ourselves, and all converging upon one point, the most notable building in this ancient heathen city. The handsome big church yonder, curled tile roofs, adobe walls, is thoroughly Korean in architecture, and out of their sacrifice and loyalty the Christians assumed the whole cost. It is peculiarly theirs, therefore, it suits them and they love it.

The double doors stand wide open as we approach and already the women's side appears nearly full. Their innumerable poor, straw sandals, all just alike, have been laid up on shelves at the entrance, and, in their cloth stockings, they have seated themselves in packed rows on the matted floor. Slowly and warily Mrs. Hunt and I make our way through an irregular narrow aisle between the women, avoiding this shoulder and that foot, up to the platform, where the whole audience is in view. Two separate rooms for men and women stand at right angles; each is 92x32 feet, is lighted by glass windows on both sides and they meet at a low rail, a few feet in front of the preacher's desk. Standing there, he sees every eye and addresses all impartially; Oriental propriety is re-

spected, while no degrading curtain shuts off the women.

People are pouring in. What a scene! The floor ascends at the rear. Neither pews nor chairs. Except for two low platforms which are reserved for the old and for dignitaries, everybody is on the floor, and every adult is garbed in white. The famed headgear of the men—the scholar's mitre-like hat, the mourner's like an inverted half-bushel basket, the engaged youth's droll round straw hat tied under his chin—diversify the scenery on our left. They are not removed during service, not even in prayer. No distracting millinery on the women's side! Their heads are bound round with a coarse white napkin of their own weaving. It stands up at the back in an aggressive bunch, and covers the hair in front, beneath which their gentle faces look up in pleased attention. Half-way down the room, see the parterre of little heads. All have the Asiatic black eyes and hair and are dressed in Korean silk. Very abbreviated jackets—purple, salmon, robin's-egg blue, yellow, scarlet; scant skirts of some different bright color tied high under the arms and reaching to their heels. Little Korean girls are pansy children, all smiles and dimples. During service, one of them, seized with a sudden impulse, pulls herself up, trots over to her old grandmother, gives her a hug and subsides.

Still the people come. Well above twelve hundred are present now. They have adjusted and re-adjusted themselves in their places until not another man can be wedged in, and a row of

outsiders, among them several soldiers in European uniforms, stand flattened against the wall. "What will be done when your church can no longer hold the congregation?" "Put in a gallery," is the answer. That was thought of when the walls were raised. White and bare, the walls are. Hanging lamps are necessities, but there will be no decorations until prompted by Koreans themselves.

Now, Miss Snook touches the organ keys and strains of "Nearer, my God, to Thee," float through the church. Pyeng Yang station has a way of making first-year missionaries contented and useful by giving them something, not too much, to do. Young Blair from Kansas leads the singing and the congregation sings well. The new fifth edition of *Chan Song Si*, or sacred songs, in red cover, is in many hands. Elder Kim reads the Scriptures. Elder Kil offers fervent prayer. Mr. Baird preaches on "Came not to be ministered unto but to minister." There are always some to be baptized. To-day the minister carries the bowl to the edge of the platform and lays his hand "in the name of the Father," universal phrase of Christendom, upon the heads of two women and two men. Three other women are admitted to the catechumen class. This church was organized nine years ago and in 1895 the membership was twenty. Now it is above eight hundred. On a Sunday a few weeks ago, Dr. Moffett baptized one hundred and thirty-eight adults in this place.

Quiet? Not by an Occidental standard. There is coming and going at the doors. Most of the men, however, maintain their position, their feet under them, through the entire service, resting themselves during singing by swaying from side to side. But Oriental mothers are always up and down. They are forever whipping the baby around from back to breast or breast to back. They are walking back and forth at the rear to still infant cries, and strapping and unstrapping the girdle which cradles the little one. Pansy children perambulate at their own sweet will. But these things disturb nobody in the Land of Morning Calm.

One thing deeply impresses the traveler from the Western world. These

people before us are here to worship. Their faces, many of which resemble North American Indians, are not vacant; eyes are not wandering. Worship is the business of the hour. Reverence in prayer is marked. If space allows, they prostrate themselves on their very faces; if there is less room, heads are devoutly bowed on arms or knees.

Now the Lord's Supper is to be observed and the atmosphere noticeably changes. A solemn hush fills the house, the singing is softer. Plates heaped with small morsels of what passes for bread are placed on the desk—the beautiful desk of Korean wood, designed by the lamented Leck. A tall glass pitcher is filled with liquid grape jelly dissolved in water, and replenished from time to time from fruit jars. Six ordinary glasses suffice. Mr. Hunt and Mr. Swallen are sent to carry the elements down to the women. Walk carefully, you tall brethren! It is, as you say, "like wading in snow" to move successfully through such a crowd. And how would you know just whom to serve, if it were not for Mrs. Shin? She knows. In our first glance over the congregation we noticed her with the air of a general locating new-comers, helping the infirm, settling the children. She reminded us of those who once on a Syrian hillside "made them sit down." And who is Mrs. Shin? That converted sorceress who, when Mr. Speer was in Pyeng Yang, wrote out for him the story of her shame and repentance. It is the greatest grief to her still that she practiced the fraud of her craft on her own parents. When she was born again she was born of the Spirit. She has long been pastor's assistant and invaluable.

The whole service is full of suggestion. Once, all days were alike in Pyeng Yang; there was no Lord's Day rest for cattle or son or servant or master. What have people of this city which brings them together, in comparison with this church? What co-operation have they? What social ties? Stone fights in winter, which draw perhaps three thousand men. On Buddha's birthday the streets are filled at night with men and lanterns. In neither case is there any exchange of ideas, or mutual mental stimulation. For the women there is no social event in all the Korean year.

A long time is required for passing the bread, longer still the wine. Finally the question is asked whether any one has been overlooked, and the offering is called for. All the women and many children wear small embroidered money bags attached to their dress, whether or not there is anything in them. Long wooden handles with bags at the end, blue for the women black for the men, are passed through the house, and the amount taken up to-day is five dollars (gold). Mrs. Hunt says she never saw a contribution basket pass a Korean believer without something put into it.

A pause, and the atmosphere is filled with fluttering white as the congregation rises to its feet for the closing hymn and Benediction. We pass out, humbled before such incontrovertible evidence of the triumph of faith and thanking God for the glory gotten to His Name.

A COUNTRY CHURCH.

Late on a mellow Saturday afternoon we came by sweet approach to Sorai.* The fierce wind which met us at the canyon's mouth had died away and the soft hush that succeeded, as we traveled mile after mile through an open farming country, was to our spirits like the Hebrew preparation day before the feast. The lilac sprays with which the coolies had decorated our chairs were still clinging to them, as we were carried by a good road up a gradual incline, past fields of waving bearded barley alternating with breadths of young oak shoots, their reds and browns shot through with westering light, and were finally set down, at the end of the fifth day's overland journey, on a pleasant broad plateau. Then it turned out that the neatest of white Korean buildings, which we had been admiring from afar, was Sorai church, the very one that was dedicated six years ago, and this was the spot where the village god had reigned from time immemorial. In front of the church, a large square yard, clean but bare of grass, was enclosed by the first picket fence which I had seen in Asia. The most conspicuous object in sight was a bold, tall white flagstaff outside the gate. From this they fly the Sunday flag. Near it stood a rare object, a peach tree loaded with blossoms very like the

flowering almond, except in color which was bright cherry.

The church extends backward towards a grove of forest trees. A piazza across the front may be incorporated with the auditorium by swinging the partition wall up to the ceiling and fastening it there with hooks. Over the entrance is inscribed in Korean: "Save the World Teaching Ceremonial Worship House," the character for worship being two uplifted hands, palms together. A wing runs on either side the building, thus providing two agreeable schoolrooms which became headquarters for our party.

Lovely, contented, charming Sorai! No nervous exhaustion under the noble beech trees at Sorai! Step out on the hard trodden pathway, grass-lined. Stand and listen Sunday morning to the oriole and meadow lark. Listen again! Ah, the sea, the Whang Ha, Yellow Sea, heard but unseen, rolling up as through long ages past on its smooth beach, the farther side of yonder ridge. That voice, reposeful, constant, underlies all Sorai existence, in fact must have named the place, "Sorai" (noise), which we hasten to interpret, voice, the Voice of the Sea.

A large white flag with red cross extending the entire length of it salutes the Lord's Day from the top of the staff, and boys come to try their unskillful hand at blowing the brass horn which summons the congregation, for there is no bugler of a German band at Sorai. People come flocking, two hundred or so, for, except two houses out of sixty, the hamlet is Christian. No white headbands here, for, in the fashion of the south, the women braid their hair and lay it uncovered in a circular knot on top of the head. Girls wear it low with waterfall effect, thrust through with big silver pins, and, alas, they go in for hair oil and a melancholy telltale streak defiles their green silk jackets.

The congregation is familiar with the hymns but the singing cannot be called good. Certain boys in a bunch of nineteen, all in pink jackets, over at my left, shout enough to split one's ears, while the women's voices are scarcely heard. How Koreans love to listen to Mr. Gale! The steadfast eyes of men never move from his face all through the sermon; big

* *Pron. Soar-y.*

boys sit as if hypnotized, their mouths open in admiring but unsanitary fashion; even the more stolid faces of the women wear an arrested gaze, though two or three old grandmothers do frankly go to sleep. Sunday-school brings together the same congregation in the afternoon and, following that, a crowd of women and girls surround Miss Doty, practicing hymns, answering her questions, and looking as if they were never happier in their lives.

In the intervals we cultivate acquaintance. Gifts of eggs roll in upon us, and the kindly women press our hands with many thanks that "by the grace of God you have come so far."

"How old are you?" asks the missionary of a little deaf girl. "Nine years."

"What is your name?" "Not any name." Whereupon, we agree to call her Mar-ee-ah (Mary). Another little maid has heard that we are to leave in the morning and with a witching smile pleads, "Stay till day after to-morrow." Sorai, all over!

Evening service is finally concluded and the congregation dismissed for the third time, and, after a day of such unwanted stimulation, Sorai prepares to recover itself in slumber. One person had been missed with regret, Elder Saw,* for he was preaching a day's journey to the north.

We and Sorai had to part. Next morning before our eyes were well open, a resolute Park College woman greeted us with a quotation from the First Reader of her childhood:

"Shall bees and birds and ants be wise
And I my moments waste?
Let us with the morning rise
And to our duties haste."

We told her what we thought of it. Such a sentiment had never been promulgated in Sorai. It would spoil Sorai, and we trusted her Reader would never get translated into Korean. All the same we hastened, but before departure slipped over to Elder Saw's *sarang*, for we wanted to see the place where McKenzie lived and died. There was the little square room, scene of toil and tragedy.† The garden was there which his hands begun—grapevines, gigantic dark red single peony blossoms, a fine vibur-

num against the wall, a strawberry bed. His grave is the other side of the church, in line with those of two Korean women. "Why is there no stone to distinguish it?" we asked. Superfluous question, as if there could be any one at Sorai who does not know McKenzie's resting-place.

There was slow farewelling, and we left the friendly Sorai women standing in a bareheaded row, the youngsters in bright array filed up in front, as our chairs moved off in procession—Mr. Gale walking in front of his packhorse, Mr. Miller by his wheel, and leading men of the church escorting them on foot, on the road towards the south.

SUBSCRIPTION SUNDAY.

It was the Methodist Episcopal Church at Chemulpo. Mr. Jones had preached, and now the annual pledges for church expenses were to be subscribed. About two hundred and fifty Koreans were present, one hundred and ten, by count, on the women's side of a movable screen which, six or more feet high, ran like a dividing line down the middle of the church.

First, the steward of the church, an innkeeper, gave a short address from the platform. He spoke of the place of worship as "our Father's house," and we would want to put something into our Father's house. He is a rich God and His house should be worthy. For himself, he would pledge \$50 (Korean*), and the well-dressed steward sat down.

Then the Sunday-school superintendent, a merchant, (who is also a local preacher without remuneration) rose, and his talk was warm and earnest. "Jesus Christ," he said, "laid his glory by and came down to earth. What do we owe Him? Think over quietly how Jesus died on the cross for our sins. Ought we not to do something for Him?" The superintendent subscribed \$50, and had barely taken his seat when a third \$50 was pledged by a man from the floor. Others followed with various sums, \$10, \$5, \$1, and when announcements lagged, "Give something, ever so little," said the superintendent, rising again; "don't refuse to subscribe because you can't give as much as others," applying the well-

* One of two brothers, the first Christians at Sorai. See *Fifteen Years in the Korea Mission*.

† See *Korean Sketches*, pp. 252, 253.

* About \$25 gold.

worn exhortation of American church appeals.

The Bible woman, who earns \$9 a month and supports several persons, subscribed \$10. Other women whispered into her ear and she announced on their behalf, "The mother of So-and-So gives \$5," "gives \$1," "gives \$10." Sometimes a man subscribed on one side of the screen and his wife subscribed on her own account from the other side. One man subscribed \$20, designating a portion as for "himself," another portion as for the "mother of such-a-one," a portion for his "eldest son," and so on down the list of his children, concluding with "\$1 for the baby." Others also contributed in the name of every last child. One man pledged \$10 but did not specify a share for his wife. His mother-in-law promptly rose and subscribed for herself \$2, for this married daughter \$2, and \$1 for her little girl. Said small butterfly, in light green jacket with neck border of white muslin and purple ribbon, was radiant with joy. She stood up and spread her open palm over her

mouth, as if afraid she would laugh out loud; her fingers were up displaying a big silver ring, and her eyes shone like stars. The traveler from America needed no translation into English. Without being told she knew, by the shyness and pride and frank delight depicted on the small maiden's face and bearing, that money had actually been credited to her own important little self, and right there in the midst of the great congregation!

In about twenty minutes the subscriptions had footed up over \$570. A Korean woman's winter suit is worth \$1.75.

Chemulpo is the port for the capital of Korea. Into the roadstead there come vessels of many nations, and a number of foreign houses have been erected in the city. This church edifice is built of red brick, in foreign style, is new and not quite finished. It is to cost \$5,000 (Korean), of which sum the Christian Koreans had already contributed \$500, European residents had given \$1,500, and the rest had come from America.

Experience of a Korean Sorceress Told by Herself.

[Written in 1897 by Mrs. Shin, mentioned on page 316, and translated by a missionary.]

Shin Pan Suk, born again through the grace of God and Jesus, desires to present this to the American pastor. Through worldly greed and a lack of worship of God I became a servant of the devil, and since I was twelve years old I have acted as a sorceress; and I not only worshiped devils myself but I deceived many people and taught them to worship spirits. Further, as a sorceress I threw away my body, and adultery, covetousness and all kinds of evil things I practiced until I was fifty-two years of age.

While I was serving the devil, suddenly I heard the Gospel of Jesus, and, thinking of the things I had done and that Jesus came and died on a cross for my sins, I cannot tell how sorry I was. Nevertheless, I did not thoroughly awake. But one Sunday, going to the church and hearing our missionary preach, I did awake. Going back to my house and thinking much of my sins, I was very sorrowful and for a

long time my tears fell like rain. From that time I repented and prayed, threw away my idols, turned to God, and my mind was at peace. The loving Father through the Holy Spirit giving me strength, and our Saviour full of grace leading me by the hand, I came out of the darkness and finding the light I was joyful and happy. Knowing that I had received salvation, I longed fervently for the salvation of others. Looking around, I sighed and was sad that they were deaf and in darkness and I said: "Don't worry because life is so short, but worry about your punishment for your sins against God. Hurry, awake and repent."

I believe in the enduement of the Holy Spirit and that at death my soul will go to God, and though to-day I should die I will live again, and, being united with my body when Jesus comes, meet Him with a happy face, and believing that I will go to heaven, I cannot say how happy I am. *Amen.*

Country Work Among Women in North Korea.

[The writer was transferred last year from Fusan in the south, to Syen Chun.]



AN INN-KEEPER,
SOUTH KOREA.

Classes for Bible study have been held for women in six different places, in duration from six to eight days, and attendance has varied from fifteen to forty-three. This is the first year that classes for women have ever been held in any of these places.

At Tyoung Ju, 70 *li* southeast of Syen Chun, we met in the boys' schoolroom and studied the Gospel of Mark. At Nymbang

it was the New Year's season, so many sightseers came in. A few times the planned study was put aside and the women helped me teach their heathen neighbors. Besides two long sessions for study each day, we had evangelistic services each evening, when the women's room had an attendance of about sixty. Nymbang is a small country village and it was a mystery to me where so many women could come from. There, the first sounds of the early morning were oblations of prayer and songs of praise. A number came to the church for devotions before sunrise. This is a common custom in the north.

In March a class was held in Eui Ju, 160 *li* northwest of Syen Chun. The average attendance was thirty-four. This is the oldest group in north Pyeng An Province. One of the leaders has been a Christian for twenty years. Several families are of the very highest type of Koreans, and their Christian faith gives them a refinement that is charming. In my first informal meeting with the women, I asked what books of the New Testament they had studied most. One replied, "We have studied everything except II. Timothy." I feared I had for the first time found a group where they felt no need of a teacher, but this fear soon took broad wings and flew away. They took up John's Gospel with zest.

A class was held in So Got, 40 *li* from Eui Ju, a beautiful fertile valley where all around speaks of peace and plenty. If among the groups which I have visited one church can yearn more than another for teaching, it is this one. We used to sit together in classroom for three or four hours with unflagging interest. In March these women pledged sixty-nine *nyang* toward preaching the gospel among women. Whang Si, one who has never wavered under severe trials of faith, has been chosen to go to the weaker churches and give instruction. In May a class was held in E An, a mountain village 70 *li* west of Syen Chun. This being one of the busiest seasons of the year, the women used to go out at daybreak to weed in the fields, thereby getting a fairly good day's work done before nine o'clock in the morning. They were as diligent in studying as in weeding. The Sunday spent there was very rainy but every professing Christian woman was present, some from a long distance, taking with them a partial change of clothing that they might have the comfort of dry garments during the hour of worship.

At Hagam twenty-three were enrolled, but rainy weather and long distances prevented regular attendance. A blind woman was one of the brightest members. A woman said to be possessed of a devil attended. Her husband, who had never had any interest in the gospel before, heard there was a foreigner ten miles away who taught of Christ who did all manner of miracles. He brought her to us and bought rice enough to last her a week or more. The Christians considered it a clear case of demoniacal possession. When she had her seasons of being especially tormented, my Korean helper held the distressed woman's hands firmly and prayed for her and sang, "Come ye sinners, poor and needy," and "'Tis the promise of God full salvation to give." When I left Hagam there was no change in the woman and I have not heard of her present state.

Teaching has been mostly from the

gospels. In every place visited, at least one Scripture text has been committed each day, and in every class Mrs. Noble's* book, written for Korean mothers, has been studied with care. At first the women said it was impossible to give their children the attention which the book enjoins, but we did not give it up until they were convinced of their duty. Many a little child has since received ministries of love never experienced before. Whang Si attended one of the classes and told them about the care that American children receive. She spoke of a visit made in Pyeng Yang, and of going to a missionary's home to call in the evening. Upon entering the house she inquired of the missionary for his wife. He replied that she was in the quiet

room praying with the children before they went to sleep. Whang Si said this ought to be the rule of every Christian Korean mother. She was over 160 miles from Pyeng Yang when she told this incident to a large company of earnest women. It was only a little thing, but who can tell what it may do for, and make of, many a child for Christ and Korea?

A feature of every trip has been visiting in homes, one of the most satisfactory ways of getting personally acquainted with the women. There are 199 baptized and 558 in catechumen class, and, as a conservative estimate, 1,200 Christian women in North Pyeng An Province. I have been able to go to only the merest fraction of this number. Those whom I have met are much that we desire to have them be and much

not to be desired, but as I think of them individually and collectively, every other thought is eclipsed by the deep impression they have made upon me of their yearning to be taught of Him whose name they love all other names above.

The Korean woman who has accompanied me on these trips is Kang Si.



THE HEADBANDS OF PYENG YANG.

Women's Class of 1902 with Mrs. Hunt and Mrs. Wells on the piazza of Dr. Wells' house.

Through sunshine and rain, winds and snowstorms, putting up in all sorts of inns and houses, she has been my cheerful companion. She is instant in season and out of season in witnessing for Christ. The women love her and everywhere greet her with delight. Another woman of equal worth is Kim Que Ban Si, who gives most of her time to traveling and preaching. She has means of her own and spends it freely in the work for God. Some years ago she gave the building that is known as "The Women's Study" to the Syen Chun Church. It has three rooms, one of which is now used as the girls' school. Her work is under station direction. A woman by the name of Kim Si always accompanies her. A wealthy widow pays 20 *nyang* per month towards their expenses.

I know of no words that can express

* Of the M. E. Mission

the needs of the work in the north. Speaking from five years' experience in the south, I know that it is impossible for any one to comprehend the needs of Pyeng An Province until placed in its very midst. In some places there has been manifest murmuring among the Koreans. They say they have waited *long* for a visit from their pastor, they have waited *long* to receive the examination for catechumens, they have waited *long* for a woman to teach them. Many a woman who at-

tended my classes has said with tear-stained face, "As for believing, I believe; I am clinging to Christ for salvation, but I know so little about my Bible, I know not how to read its thoughts with my dark mind." They say 'The men stand out far on the other side of the curtain and teach great and wonderful things that they cannot understand, but a woman can sit in their midst and listen to their unlearned questions, and they are not ashamed to let her know how little they know.'

M. Louise Chase.

Latest Hospital News from Pyeng Yang, Korea.

Hospitals and dispensaries, unless in charge of women, are not usually designated as a department of woman's work, but without the kind, liberal and charitable assistance of women I doubt if the institutions run by men would survive. For instance: the only designated gifts we had from America the past year (regular allowance for the hospital is some \$350) were from women. These gifts aggregated \$165, and were from Mrs. Hurst of Sweetwater, Ill., from a lady of the Tenth Church in Philadelphia, and from the "In-as-much Guild" of the New York Ave. Church of Washington, D. C. The forty dollars from the Philadelphia lady was expended in purchasing a filter from Germany, a thing we have needed for years. It is now in constant use and is a joy, a comfort and blessing. Five dollars of forty-five from the In-as-much Society went to purchase a formaldehyd—a disinfecting and cleansing apparatus needed almost daily in this country of small-pox, typhus and other epidemic diseases.

All the above by the ladies, God bless them!

About two-fifths of the 9,094 people who came to the hospital during seven months of last year (I was absent five months on various calls for my services) were women and children. Investigators, as you know, have found that the women of Korea come to see a man physician as readily as they do a woman. This being so, gifts from the ladies for medical work can and do go largely into woman's work, and what makes it so much more appropriate, it

becomes in turn man's work for women, for it seems to me that if there were more of mutual service instead of separation and division, as sometimes is the tendency, work for men and women both would advance faster and better.

One day in May I was called some ten miles out into the country to see a woman in a very serious complication of childbirth. The child was dead and the woman would soon have been, unless a serious and dangerous surgical operation should prove successful. It was done and was a success. As my Korean assistant and I were resting afterward, before starting back home on our wheels, the people expressed their appreciation of the service and the fact of their inability to render any equivalent. We told them why we were here and it was all for Christ's sake that the kind people of America had sent us out. This was amplified and emphasized.

As they kept repeating their inability to pay, I asked for a couple of the nice frying-size spring chickens running around the yard. It was early for them and these were the first, large enough to eat, that I had seen. The request, I knew, was a difficult one to comply with because of the Korean belief in spirits which must be appeased by the sacrifice of a chicken before any can be eaten, and this not before a certain date. After considerable discussion and delay, the grandfather scattered some grain on the ground, and when the chickens gathered around, he caught the largest and best. This I thought fine courtesy, but it soon appeared that it was not intended for

us. The fowl was clipped and marked for the spirits and then two ordinary specimens were caught and brought into the city—or rather outside the city wall where we live—for us.

The hospital and dispensary, as well as all the other lines upon which efforts are put, show advance and growth of the Kingdom which is as great in its way as the material prosperity, now so evident in America, is great in its way.

J. Hunter Wells.

Dr. Wells does no justice to himself.

Victorious Christianity in Korea.

EXTRACTS FROM REPORT TO MISSION MEETING, SEPTEMBER, 1902.

Last Saturday at the teachers' class, the Bible woman, Mrs. Pak, told me an incident in connection with one of the young women attending the Bible school at Sa Chang Kol* which may be worthy of mention. It seems that she had joined herself to the Christians much against her husband's will, and he, enraged at her persistence, seized her, bound her round the body with a rope, and beat her with a club described to me as being as large as his wrist. Presently, thinking that she might die and not being willing to actually kill her, he exchanged the club for a smaller one and continued the beating. Meanwhile the woman, hardly more than a girl, declared that Christ had been bound and beaten and she was grateful to be allowed to share his sufferings. In response to her husband's repeated demand that she give up her faith, she made the one steadfast answer, that even if he should saw her asunder she could not deny her Saviour. So matters went on, the woman attending services whenever her husband was away and observing the Sabbath as best she could when he was there, until a few weeks ago. Then, one Sabbath morning he said to her: "Isn't this the worship-day?"

"Yes," said she, wondering what was coming next.

"Well," in a very mild tone, "you go to church and I'll watch the house." And off she went with a happier heart,

What of those large clinics last spring? Koreans, in two separated companies, were seen every day lounging comfortably on the sunny side of the Hospital, waiting their turn for attention. Mothers, often grandmothers, came bringing ailing children. One had incipient curvature of the spine, another had canker mouth, a third, ear troubles. Doctor is used to them. He takes one look, pronounces on the case, turns it over to the assistant and calls "Next." The women are always seen first.

no doubt, than she had carried for many a day, thanking God that deliverance had come.

Many interesting glimpses of Korean life and character have been afforded me in the Wednesday afternoon meetings: the triumphs of Christian deathbeds are often depicted, instances given of firmness under persecution, of wonderful answers to prayer, of the casting out of evil spirits, of the conversion of whole families to the Christian faith.

Only a few weeks ago, one old woman known as Popai Halmoni (Grandmother of the Treasure), was in such haste to testify that she deprived us altogether of the last portion of Mrs. Pak's remarks. She said she wanted to tell everybody what grace had done for her in enabling her to control herself under very trying circumstances. It seems that her son, a non-Christian, had taken to himself a *kesaing emi** after the death of his wife. All had gone along smoothly until lately, when his fancy roved to another. Then trouble began. The woman fell upon him with fist and foot. She tore the clothes from his back. She stripped him of his most precious possessions, his hat, umbrella, shoes, his fine silk garments, and strewed them in shreds along the highway. Then she took her seat on the ground in the midst of the ruin she had wrought, and shouted out insults.

"She even went so far," said Popai Halmoni, looking around impressively at the other women, "as to intimate

* One of seven Bible schools which are held simultaneously every Sunday morning in connection with the Presbyterian mission, in different sections of Pyeng Yang city.

* A public woman.

that we were nothing but *paikchang noms** anyway! Then she took stones and pelted the *mooltoks*,† and altogether it was a very rowdy piece of business."

And how was the old woman, the head of the house, taking all this?

"What I wanted to do," said Popai Halmoni, "was to go out and fight her; to take her by the shoulders and give her a good twisting, or batter her with stones from the roadside, and, if all this had happened a few years ago before I became a Christian, that is just what I would have done. But the thought came to me in time, what will the neighbors think if I should do such a thing? They would every one of them say, 'Here is this old woman who professes to be a Christian, and just look at her pulling hair and throwing stones, and screaming out abuse like any unbeliever!' So I restrained myself and paid her no attention whatever, although the quieter I was the louder she yelled. My inside was fluttering back and forth like a fan, but I didn't answer her a word. Even my little grandchildren standing about knew why I didn't go out and fight her. 'It's because grandmother is a Christian,' they said to each other.

"We pacified her finally by giving her a house and lot and a pair of gold rings," the old lady concluded, "and all has been quiet since. Of course she feels that she beat us completely, but I know that I am the real victor and I want to thank God for it. Nothing but His grace ever could have enabled me to keep still."

A chorus of praiseful assent went up from the other women, who all know Popai Halmoni to be by nature a very testy and irritable old body. She it is who, on occasion of the funeral of her son's wife a year or two ago, yielded to pressure from heathen relatives of the dead woman, and allowed paper money to be prepared for offering to the departed spirit at the funeral. Believing brethren saw the heap of money and lost no time in expressing their disapproval by leaving the house in a body, whereupon the old woman, forgetting the proprieties of the occasion, abused

them soundly at the top of her voice.

At another Wednesday meeting not long ago, old Sin Si said she had something to bring up for consideration after the meeting was over, but she was so full of it that it all came out as soon as an opportunity was given for testimony. The whole story as it finally came to light was as follows:

Away up in the mountains of North Korea is a high peak known as Sam Do Kan, or Three Province View, because from its summit the traveler is afforded a wide survey, not only of Pyeng An Province in which the mountain is itself situated, but also of three other provinces, Ham Kyung, Kang Wun and Whang Hai. Here on this wind-swept, lonely spot, clustered against the sunny side of sheltering rocks lies a little hamlet of eleven houses. Of these families, two were related, the wives being sisters. Let us call them the Ko family and the Im family.

Year after year this little group had lived on and died when their time came, in abject fear of evil spirits. One day a young carpenter from the valley below found his way up to the hamlet in the pursuit of his calling, and as he wrought he told a wonderful story. There was One, he said, stronger than any evil spirit, and who could check them all when He would. He was none other than the Son of God, and as He and His Father had looked down upon a world of creatures, sinning, suffering and lost, out of their love and pity had come a very strange and gracious thing. They had agreed together that the Son should come to earth, sinless among sinful men, and should Himself receive the punishment due to us, so that we, taking advantage of His atonement, could find our way to God.

An outcry of scorn and derision awaited the completion of the tale, but in the midst of it one man sat silent. Into his darkened heart flashed a ray of light. Although he did not know it, God had spoken to his soul, and he could never again be as before. From that moment Mr. Ko walked among the re-deemed. But his sister-in-law's husband listened with a hard heart. Was this story true, or not? he said. For his part, he thought not. At any rate, devil-worship had been good enough

* Butcher rascals, a term of reproach.

† Large earthen water jars, expensive and easily broken

for his fathers, and it was good enough for him. Let others run off, if they liked, after any crazy noise they might hear—a devil-worshiper he would continue to be.

Time passed on and great trouble came upon the household of Mr. Im. Poor they had always been, and yet they had what they called enough—space in the little room on which to crouch in the daytime and stretch one's self at night, a pot, a pair of chopsticks and a spoon, a change of garments, a little grain ahead. Even with so meagre a portion they had not felt the pinch of discontent, for their little all was seasoned with mutual affection, and their only child was a son, a dutiful and healthy lad of ten. They had looked forward with joy to the coming of another child into their home, hoping that Heaven would again vouchsafe a son to wait upon them with sacrificial offerings when they should have entered into the realm of shades. And now the baby was here, but oh, the poor mother! Through what stress of mortal agony she had passed, unaided, no one might know, but when it was over she was paralyzed from the waist down and the light of reason had fled.

Mr. Im walked aimlessly about over the little patch of stony ground that he called his, or stared up at the unseeing skies like one dazed. What act of sacrifice or worship had he left undone that this calamity should come upon him? Whence should he draw fortitude to

bear it, or was there nothing even yet that might be done to bring back health and reason? Perhaps if he summoned courage and wrote out a fierce adjuration of the demons, and pasted it on the door, they might be induced to let the

baby's mother alone. So he wrote it out in big, bold characters that by no means typified his feelings, and stuck it on the door, and waited anxiously for a change that did not come. Only a wild and vacant stare met him from the eyes that he loved. All day she lay on the floor, unable to rise to her feet, caring nothing for the household duties which had always occupied her time. Even when he placed the baby in her arms there was no answering sign of mother love and recognition.

The bitterest winter known for many years settled down over the bare peak of Sam Do Kan. Mr. Im had not been able to properly look after his crops, and he found himself at the beginning of winter with only a little broomcorn between

his family and starvation. Their clothing was in rags, and had it not been that the mountain-side furnished abundance of brush for fuel, there would have been little to relate beyond this point. The winter dragged by and Mr. Im felt that the climax of misery had been reached. Hitherto he had joined with the other villagers in reviling his brother-in-law for listening to the words of the young carpenter, but now he sought him out.

"My situation is beyond all speech,"



PILLARS OUTSIDE PYENG YANG
To which the city is supposed to be anchored.

he said. "What am I to do? If only the baby's mother had her reason, I would ask nothing more."

Mr. Ko reached up to the little shelf and took down a well-worn Testament. "Let us do as Christ did," he said simply. "You know when He was upon earth He cured people of all sorts of diseases, and cast out devils, too. Maybe He will do it yet, if we trust Him." And Mr. Im cried out from the depths of a broken heart that he would believe in Him and worship Him to the end of his days if He would only grant him this thing.

So they took Testament and hymn-book and went over to the little room where the poor woman sat, and kneeling by her side they prayed and sang and read from the Word, and through what length of process it came about I do not know, but it really came to pass that her reason was restored. She was once more in her right mind.

And now, the lately formed Home Missions committee for the whole northern field of Korea and the very much alive and active local society of Pyeng Yang Church, came into play. Mr. Choi, once a priest of Buddha but now glad to serve the Lord Jesus Christ in any capacity, was commissioned to canvass the country around Sam Do Kan in the interests of Christ's kingdom. Finding the people in lonely mountain regions more accessible to the gospel than the more urbane dwellers of the plains, he penetrated deep defiles and valleys and made his way to the top of Sam Do Kan.

On his return he was met by Mrs. Pak, wife of the teacher of Chinese in the academy, with the polite inquiry as to whether he had had an enjoyable time. 'Could he say that there was pleasure in it,' was the grave answer, 'when his eyes had beheld on that trip poverty more dire than anything he had ever imagined?' He described the home of Mr. Im—the little room, scarcely more than four by eight feet, and bare of furnishings worth a cash; the naked boy; the poor woman, absolutely unclothed except for a bunch of dirty rags; only a little broomcorn in the house to eat; and yet happy in the Saviour. Where they had secured the means to

buy them Mr. Choi could not conjecture, but they had a hymn-book worth sixty cash (about three and one-half cents) and a Testament worth two *yang* (about twelve cents), and the books showed signs of constant usage. Mr. Choi said he felt that he could not forego attendance upon the summer training class for Christian helpers, which was then in session at Pyeng Yang, but as soon as it was over he wanted to go back to Sam Do Kan with substantial aid for Mr. Im and his family.

The word spread quickly among the good Dorcases of Pyeng Yang Church, and what a bustling about there was! This was the business which Sin Si wished to bring up before the Wednesday afternoon meeting at Sa Chang Kol, and her lips had hardly closed over the story when contributions of money and clothes began to pour in. In a very few moments the sum total of contributions, with some things which had already been given, amounted to fifteen *yang* (about one dollar), besides a promised heap of half-worn garments. What joy there was on all faces! "Ah, but this is pleasure!" said one old lady, and then they spoke of the mother of Wun Doo, a woman long in consumption, who had wept because she had nothing to give, and with one voice they declared that she with her tears had given more than they all.

The money was invested next day in three pieces of a strong cotton cloth much used by Koreans, and as soon as the class was over Mr. Choi headed a relief expedition, composed of a coolie loaded up with cloth and garments, and two women of the church, who wanted to see with their own eyes the misery which he had described and relieve it with their own hands. Thus they took their way up to Sam Do Kan, and there they are yet, having planned to spend a month in that region, teaching, preaching and discipling, as they can find or make opportunity.

So swings the gospel army along on its march through Korea. The Word of God has not lost its ancient power, and He is still mighty to save all those who put their trust in Him.

Annie L. A. Baird.

A Doctor's Many-Sided Work.

REPORT ON A REPORT.

Here comes an advance copy of the Report which Dr. Eva Field presents to the Korea Mission at its Annual Meeting this month. It is interesting as indicative of the wide adaptation which is possible on mission ground. To suit a mission situation, Dr. Field, though a competent physician and appointed to medical work, has spent most of her energies the past year in other directions, and has been thereby not a whit less useful. Her report as a physician is done up in one sentence:

Medical work has been almost entirely limited to maternity cases, and they were all in *extremis*.

One is tempted to enlarge here on one's personal knowledge of that night last May, when Dr. Field stole out from her house in the midnight chill and, attended only by Korean chair bearers, went off fifteen miles from Seoul and rescued the life of a wee lad and his young mother. It was two weeks after that the happy grandmother, a stately figure, was still coming to bring charcoal, eggs and a Korean broom* as tokens of her gratitude. "It will take more than one month" she said, "to express my thankfulness. My daughter was as one dead and Dr. Field brought her to life." *This* was not in the Report.

Our doctor has been making a Korean written arithmetic which is now nearly through the press. While it was still in manuscript, she tested the lessons successively by teaching them to the advanced class in the girls' school. The Report has this to say on the subject:

A large part of the work has been proving problems, that is, proving that they can be worked, throwing out those that cannot be, and in order to be sure to have the answers correct I have twice worked the eleven hundred and sixty problems.

Reference is made to daily studying of Stalker's *Life of Christ*, with the class of forty to seventy women last March. The Sunday-school class of baptized women is also reported:

Attendance has been good and nearly every Sabbath there have been some strangers.

We have met on Thursday afternoons for

* This is on exhibition at the office of WOMAN'S WORK FOR WOMAN.

prayer and Bible study, some of those who could not read coming an hour earlier for the purpose of studying Enmun. For some time the women brought reports to me of the work they had been doing and the way in which they had been received. One woman started out in the afternoon to preach and went to the fourth house before she got a hearing. She certainly deserved a reward for her persistency. Another went to the well where a number were washing and talked to them there, receiving a promise from several to attend church services.

I called in a number of their homes, reading part of a chapter from the Bible and praying with them. I think this should form an important part of one's work with women in the city, but when one lives a half-hour's walk from the nearest house, and has the hours pretty full, something must be left out and this was what suffered.

Country work is enlarged upon:

I spent seven weeks in the country. In no sense, however, could the work be called "medical itinerating," for although I did take some medicines and instruments along with me, there was very little call for them.

My first trip was in November, when I spent ten days at Kimpo in Dr. Underwood's district. Before leaving home I planned to have a class with the women, but none of them could read, and only one came from outside the little town. They had very little thought of trying to learn, but seemed to want to drop in several times a day and chat with the foreigner. I tried to inspire them with the idea of learning to read, for that seems the most necessary thing just now. Until they do read for themselves, with the Korean man's ideas of the uselessness of teaching women, I am afraid they will not have clear ideas about the Bible. The surprising thing is that they know as much as they do.

In December I took a trip of ten days to Konchae and Tumbongie. In Konchae the darkness and ignorance of the women is appalling. They seem really to believe that they cannot learn. In Tumbongie they are somewhat brighter. A number are beginning to learn and I saw one good man teaching his wife and daily reading with her.

In March I went to An Sung. Here a number of women can read, and they say it is because Mr. Miller so urged upon them the necessity of learning. One learned when nearly sixty years old, and so wanted to attend the class in Seoul that she walked the 180 *li*, almost keeping up with my four chair coolies. She blistered her feet but was happy in spite of it, and after the class cheerfully returned the same way she came.

I met more unbelievers in An Sung than elsewhere, probably because it is a large magistracy. They listened attentively and some asked questions. One woman said to me, "I can understand if there is such a place as you say heaven is why you want to go there, but why do you care whether

the rest of us go to one place or the other?"

After the class Miss Shields and I with Mrs. O. took a trip together. Mrs. O. was a good helper, never losing an opportunity to tell the gospel story to those who always gathered around our chairs as we were resting. When we arrived at Tong Mak Kol there was not a woman in sight, but they quickly gathered from the fields where they were at

tians, they know but little yet. God is blessing them. At Nok Kokae we spent one day and night. We met the women three times, and were pleased with the anxiety one young woman showed to possess a Testament. She finally got the money to buy it, and we left with the prayer that she would earnestly study it.

No amount of turning this Report upside down or inside out discovers any reference to the doctor's duties as secretary for the Station, or service on committees, or superintending a new piece of stone wall, or the numerous times when she flew into the kitchen and stirred up a loaf of nice cake "in less than no time"; or how often she and Miss Shields gave themselves freely to all comers from near or across the sea, for the "Anna Jacobson Memorial" is given to hospitality in a way which its builders, the



CHRISTIAN WOMEN IN THE COUNTRY ABOUT SEOUL.

Photographed by Miss Shields.

work and we studied for an hour with eleven of them. They had never seen a foreign woman before, but their curiosity was entirely lost in their desire to study. They live ten *li* from the nearest church, and of course the men cannot stay at home and watch the house, so, on Sunday, all decked in their best clothes, they betake themselves to church leaving the women at home. Then *they* gather for worship by themselves. Not one of them can read and, as they have but recently become Chris-

women of Utica Presbytery, would approve and admire.

Have we not established our premise that "wide adaptation is possible on mission ground"? Other illustrations sprinkle the field of missions. Yet, if some one should make the deduction that it is not possible for all to be equally adaptable, that would be fair, too.

Summer Afternoon Calls at Pyeng Yang.

Many afternoons have been given to making calls on some of the villagers near by. Not knowing where different people lived, I asked one of the Christian women to go with me. In every home we received a warm welcome. In one we found father and mother sitting at the millstones grinding wheat. In another corner of the room sat the daughter-in-law weaving cloth. It did my heart good to see the peace which reigned there. They had believed only about a year. Tears came to their eyes when they spoke of how ignorant they are. Not knowing how to read the least bit, they have to begin and learn the al-

phabet, and reading the Bible for themselves seems a long way off.

At another house we found an aged auntie sitting, or half reclining, on the floor, trying with her dimmed eyesight to spell out words in the hymn-book. When we entered, her face lighted up. The burden on her heart was her daughter who does not believe, and she hopes to go back to her in the country, having more to tell her about the gospel.

While calling at one house a neighbor came in. Care was written on her face. Her husband, who once believed, had grown indifferent. "What shall I do?" said she. "I am an ignorant

woman with poor eyesight and little sense. How can I help my household?"

We found a young woman who had just come home from a meeting of those who wanted to enter the church. Her husband has labored with her to become a Christian, but she was indifferent. Now she has a changed heart. She is not hiding the little light she has, but went with us to an adjoining house and added a word of testimony. It was there we found a sad-faced woman. Her son had fallen into sin and she was ashamed to attend church any more.

At another home we met a hearty welcome from a woman who does not believe yet, but is attending services. "The devil," she said, "is always at work; he makes me sleep and makes my ears so that they cannot understand what is said."

At other homes I found women sewing, spinning, weaving, grinding grain or ironing. I often thought how the Koreans differ from us in one respect. In America it often seems that the hardest one to tell the gospel to and urge its acceptance, is an unbelieving sister or brother. On the other hand, I heard Koreans tell how they are first seeking their own household. One young woman whose parents live in the country

said she could go to them only once a year, but then she preached hard to them and, when any of them came to visit her, did not cease to tell them of the Christian life. One of her relatives said, "After we have understood a little more, it may be we can believe." "Yes," answered the young woman, "but there is danger in waiting." Another said, "There is so much work now, I have no time." But she replied: "You have time to prepare food three times a day and when the time comes to die you cannot say, 'I have so much work to do I cannot die.' Hurry then and believe."

This house-to-house visiting is the only way to know the home life of the people. It offers opportunity to advise mothers with sick children, to comfort those in trouble and encourage those just beginning the Christian life. Too much time cannot be given to the last, for they hear the gospel story, believe, want to know more, but being busy housewives, not knowing how to read, they grow discouraged. I find many who just need to be told that the Christian walk is not made in a day and that, if they learn one word a day, by and by they can read.

Bertha Finley Hunt.

Plague Camp and Hospital at Allahabad, India.

[FROM A PRIVATE LETTER.]

We had a very severe outbreak of plague here in the winter, and people were dying by hundreds daily. They were so afraid of the disease that when it came into a house the well ones fled for their lives and often left the sick to die alone and uncared for. Especially was this the case if the afflicted was a woman. I felt that I could not stand it to see so much misery and not be able to help. It would not do, of course, to take plague patients into the city hospital, and in going from house to house I could help only a few. I had been inoculated with the anti-plague serum, and so had my staff, so I thought if we could only get a place to take the sick we could care for them. It was decided to ask the government for some land and huts outside the city. These were given us, and, after a great deal of coaxing, I got some of the women to

consent to be moved. People here are so conservative that one has to be very patient in starting anything new. After a great deal of work and prayer, we had everything in order and our camp nearly full. God blessed our efforts and more than one-half of all who came to us recovered. The government was much pleased with the work and gave me all the assistance I needed, and the Lieutenant-Governor thanked me publicly for my services. I was very glad to have my work so acknowledged, because I am a woman and a missionary, but I have other results that give me a deeper joy than this. I hope that I have some results for my heavenly King.

Four children and an old woman were left to me. The woman is blind, but receives daily teaching. The oldest of the children is now in Miss Morrow's

school at Fatehpur; the smaller children are still with me in the hospital. During the plague I had the mission hospital open daily as usual. I gave one hour a day to inoculation and visited the camps usually twice daily, and did all the operations and dressing myself. I was busy, but well and happy.

The rains came early in July and the weather is now (August 12) much cooler and, as I have a very good assistant, I hope to be able to do some outside work. There are two large villages where there is no medical help for the women, and it is too far from the city hospital for them to come in. I thought it would be nice to have a dispensary, for one day each week, in each of these villages.

I went out to see the people and told them that, if they would give me a house and furniture for a dispensary, I would come and treat their women, but that we should also teach our religion. I was quite delighted to see how readily they consented to give me what I wanted, for both the villages are strongholds of Hinduism and are situated on the Ganges River.

The hospital dispensary record shows an attendance of over 18,000 since January 1. The gift of Mr. John Wanamaker for the food of patients has been a great help and enabled me to keep in the hospital many who otherwise could not have stayed, but who needed hospital care. *Margaret Norris.*

The Wreck of the "Wordsworth" off Bahia, Brazil.

We arrived in New York on the evening of July 18 and sailed on the 19th punctually at nine o'clock. There were very few passengers and our seven children were the only ones on board, with the exception of a little Portuguese boy. We did not know that our four younger children had forgotten all their Portuguese until we saw them making a great effort to speak to this little boy. It surprised people on board when we told them that the children could not speak anything but Portuguese one year ago.

Sunday, many of the passengers being seasick, there was no notice of service, but the two following Sundays Mr. Kolb had service morning and evening, the latter more especially intended for the waiters and sailors. One young Spaniard, who spoke very good English, left us at Pernambuco and either forgot, or purposely left, his Roman Catholic prayer-book on the steamer. The sea is generally rough there, but it was especially so on this day. He was the only passenger who went ashore, and was let down in a large basket. The passengers thought this very funny and several surrounded him, joking him about it. This was the only stopping-place until the wreck.

We never had a more comfortable trip up to the time when the steamer ran into a sandbank. We had gone to

sleep Sunday night fully expecting to reach Bahia early on Monday morning. We had told the other passengers that our journey would soon be over, and the children were overjoyed at the expectation of landing and meeting all their little Brazilian friends. We had lived in this city for a number of years and several of our children were born there. Mr. Kolb and myself, too, were very happy to reach the place where we had labored together for so many years; where we had left our brethren in the Lord and many dear friends, parents of the little children whom we had had in our school. We had seen the school grow from a little handful to about three hundred in two schools. I remember the day so well when Mr. Kolb opened the school. Some of the children I had taught before I was married, during the two years that I worked as a single missionary. I had prayed so earnestly for the opening of the Protestant school, where our church people could place their little persecuted children. Dear Mr. Chamberlain was present on the occasion and wrote a hymn on the blackboard and sung with the children. We were expecting to see him also.

At four o'clock in the morning we were awakened by a clash and by the rolling of the steamer. Mr. Kolb slept, and when I woke him and said, "What is the matter?" he did not speak for a

moment, and I said again, "Are you not going to wake up? I believe the steamer is sinking." He ran upstairs and came back saying that we must get the children dressed and up on deck as soon as possible. You can imagine how we felt. If we had not believed just at that moment that the great God who cared for us on land was the same loving and kind God on the sea, what should we have done in that awful hour? He spoke peace to our troubled hearts. On deck it was still dark, but in a short time we could see land, a house and cocoanut trees, and after a while the passengers thought they saw several men working at a boat. Our steamer fired off two rockets and blew the whistle, and some of the passengers wondered if the natives would be frightened and run off instead of coming to our help. Others thought they might be cannibals and would kill us, but I told them they would treat us kindly if we ever got there, for we had lived in Brazil long enough to know the hospitality of the people.

In a short while a number of small boats filled with natives came up around the steamer, and the captain sent a telegram to Bahia. The steamer struck at four o'clock Monday morning and we did not get away until three o'clock Wednesday evening, reaching Bahia at 11 P. M. The passengers were all tired and hungry, but no one was allowed to land until the next morning. Then the *Iraparica* came and the passengers were hurried aboard, and our trunks were put into a lighter which came tied to this national steamer. The rain, which commenced just as we started, poured down on our trunks, and in this small steamer we were in great danger of being again blown ashore. As it was, the wheel broke just as we reached the landing.

I must tell you about our getting off the *Wordsworth*, the steamer on which we left New York. After the captain had dispatched messengers to Bahia, he immediately got the passengers off in little boats, and, I can assure you, we were all anxious to leave the steamer, for she was tossing from side to side with every big wave that dashed against her. The ladies and children were first let down the side of the steamer in a

large basket on a block and tackle, just as some of you have seen bales of cotton hang out over the water. I and four of my children were let down at one time. It was difficult to get in myself; then the children were lifted in. I felt as badly when I got into that basket as when I knew we were wrecked, but I closed my eyes and commended myself and little ones to the Lord's keeping. I remember nothing about how I got out, but Mr. Kolb tells me that he climbed down on a rope ladder and took me out. I can remember stepping then from boat to boat until I reached the last one, and seeing the children brought over in the arms of natives and placed each one in the arms of a strong man (passenger), who kept them until we reached land. The older children came to land in the next boat, notwithstanding my pleading to have them with me. Boat after boat came until all the passengers were on shore, and then returned for provisions. Matresses were sent for us to sleep on, and we were made comfortable for the night. When we reached land there was a large crowd, who had come, either from curiosity or the kindness of their hearts, to welcome us. We were carried to a large empty house belonging to the owner of the cocoanut grove which encircled the place. We were certainly cast upon a beautiful spot, there to stay two nights and three days. We were provided with everything we absolutely needed, and we felt indeed that the Lord was good to us and we could see His hand in it all.

In taking the passenger steamer that had been sent from Bahia for us, we had to go out to it in little boats and be thrown up on board when a big wave would carry us to her side. Men on the steamer reached out their arms and caught each one as he was thrown up, and so drew us all in by our hands. That was the hardest part of our shipwreck. It will always be with joy that we look back and remember through what danger we have passed, and not a hair of our heads was hurt. We feel that the Lord has spared our lives because He has something for us to do, and this will give us new strength for service, we hope.

(Mrs. J. B.) K. B. Kolb.



EVERY DAY BRINGS A SHIP
EVERY SHIP BRINGS A WORD.

KOREA.

MRS. SHARROCKS, writing from SYEN CHUN June 17, refers to Dr. Sharrocks' severe siege of typhoid fever in the spring:

We are very thankful those hard days are over, though we cannot be sorry for them, for we daily felt the sustaining power of God throughout the trial. The Koreans came closer to us, as we heard of their daily prayers in Doctor's behalf. He rarely goes out now but he meets some one who says, "Doctor, I am very glad you are getting well. It is only by the grace of God that you are spared to us."

They thought our treatment was most cruel and rash, for we used cold baths to reduce the high fever. They have but one method of treating every disease, and that is to keep the patient warm. A hot floor is a panacea for all ills, and when they heard of pouring cold water over Doctor they groaned in sympathy. One of the deacons often came in, and if he found Doctor's hand outside the covers he would carefully cover him up. The good recovery made, without relapses, may have proved the efficacy of our methods, but we hardly dare hope it was enough to make Syen Chun people believe in the use of water in any but homœopathic doses.

A MAN OF CHARACTER.

We have an interesting family in our gate quarter. Han and his wife were persecuted for their religion and driven from their home, which was between here and Pyeng Yang. Han resisted having his lands taken from him, and the magistrate grew very angry and said, "Take him, dead or alive, and bring him to me." They fled to Pyeng Yang and Han, who was not a coolie, went to work as one rather than be idle.

That winter a mandate was issued for the extinction of Christians and foreigners. When our United States Minister heard of it, he said, "If possible get one of the bulletins as evidence." Han offered to get one and set out for

Pak Chun, the very place where a premium had been set on his own head. He entered the town at night and found one of the placards pasted on a gate. By dabbing it with a wet cloth, as he passed and re-passed, he soaked it off, and ere morning broke was on his way back, the placard hidden on his person.

Thus Dr. Allen obtained the evidence with which to confute the conspirators in Seoul, and by his prompt measures the mandate was revoked.

Han, his wife and the old grandpa of seventy-eight are a happy trio in the gate house, all trying to "live to the glory of God" as the Koreans say.

MRS. WELBON wrote from SEOUL:

While in town the morning has been given to language study and the afternoon to visiting in the native homes and receiving Korean callers. The visits were never considered as simply social; it was soon understood that I did not come to eat and talk. Work was laid aside, the women and girls called in, hymns were sung, the Scriptures read and explained and prayer was offered.

The women of Aiogu, about three miles outside the gate, have been very grateful for visits. Among them are three new believers, each woman being the only one in her home.

When itinerating I had morning study with the women, and in the afternoon, accompanied by the helper, visited the church people. It was a privilege to go to the home of the oldest Christians in Pai Chun. This couple, each seventy-eight years old, died within a few months of each other, full of faith and hope. It was delightful to hear the daughter and the son's wife tell how the dear old father and mother preached the gospel to all who came within their hearing, and how faithfully they kept the Sabbath.

When they passed away, unbelievers as well as Christians said "they were so happy in going that it did not seem like death."

Our Missionaries in Korea

AND THEIR POST OFFICE ADDRESSES.

| | | | | | |
|-----------------------------|--------|-------------------------|-------------|---------------------------|-------------|
| Mrs. O. R. Avison, | Seoul. | Miss Katharine Wambold, | Seoul. | Mrs. Wm. N. Blair, | Pyeng Yang. |
| Miss Mary B. Barrett, | " | Mrs. A. G. Welton, | " | Mrs. Wm. B. Hunt, | " " |
| Mrs. C. A. Clark, | " | Mrs. Chas. H. Irvin, | " | Mrs. Graham Lee, | " " |
| Miss Susan A. Doty, | " | Mrs. R. H. Sidebotham, | Fusan. | Mrs. S. A. Moffett, M.D., | " " |
| Dr. Eva H. Field, | " | Mrs. Walter E. Smith, | " | Miss Velma L. Snook, | " " |
| Mrs. E. H. Miller, | " | Mrs. J. E. Adams, | Taiku. | Mrs. W. L. Swallen, | " " |
| Mrs. Chas. E. Sharp, | " | Mrs. H. M. Bruen, | " | Mrs. Carl E. Kearns, | Syen Chun. |
| Miss Esther Shields, | " | Mrs. W. O. Johnson, | " | Mrs. Cyril Ross, | " " |
| Mrs. H. G. Underwood, M.D., | " | Mrs. W. M. Baird, | Pyeng Yang. | Miss Jennie Samuels, | " " |
| Mrs. C. C. Vinton, | " | Miss Margaret Best, | " | Mrs. Alfred M. Sharrocks, | " " |

En route to Korea: Miss Mary E. Brown, Miss Helen B. Kirkwood, Mrs. S. F. Moore, Mrs. M. M. Null.

In this country: Miss M. Louise Chase, Parker, So. Dakota; Mrs. J. Hunter Wells, Portland, Oregon.

In Switzerland: Mrs. James S. Gale.

Around the World Series.

XI. May Days in Seoul.

There is a spreading, one-storied white cottage at the foot of a grassy terrace, near the East Gate of Seoul, which cannot fail to please the eye. A towering forest tree sentinels the entrance and towards the rear stands a mighty Oriental pine, from whose seams and bent branches its yellow gum exudes. The charm of charms is unexpected American clover with which all the air is honey-sweet. One large square bed of it, another perhaps 4 x 15 feet, and no "keep off the grass" sign. On the contrary, little Anna Miller is encouraged to wade into the "rowen" depths and seats herself in a flood of happiness among the thick red heads. This is both a missionary home and a school; the only dwelling of the station which has the Korean partitions, removable and put back-able by magic. All the space thus thrown together provides an ample drawing-room and, therefore, is often in request for social assemblings. So, one evening we were summoned to a reception at Miss Doty's.

"Order" "clean" are everyday watch-words on those premises, and reception night it was a bower. Red Korean roses, a single one here, a spray there, pinned all over the white muslin window curtains, made an effective decoration. Another still more effective was the clustered brown-faced, dark-eyed school-girls. They were always clinging together like a flock of doves, banked now across one corner of the parlor, now across another, yet no one saw them move. They were so noiseless and shy, that you forgot they were anything

besides decoration, yet they wore the air of participating and were smiling-faced, as though it were one of the best times in their lives.

To this reception came the United States Minister, Hon. H. N. Allen, and his lady, out-and-out Americans, always the helpful friends of mission interests, of whose beginnings in Korea Dr. Allen was himself *magna pars*. The British Minister, Mr. Jordan, came, the visiting representative of the M. E. Church (North), Bishop Moore, and his daughter, a few business people, teachers in government school, and nearly every American missionary in the city, about sixty guests in all. Men of the Anglican Mission* could not be expected; from nonconformist associations they stand aloof. So large a company and such a homelike festivity may be paralleled at some other mission centers, as Mexico City, Peking, Shanghai, Tokyo, Allahabad, Teheran or Beirût, but they are in striking contrast to isolated stations all over India, Africa, South America and interior China, where half a dozen persons of our race, met at one time, would be a six-weeks excitement. Location in a large or capital city has both advantages and disadvantages.

Within a month from that bright evening, one of the most vigorous guests, whose conversation was uplifting, whose brotherly face was a passport anywhere, Rev. H. G. Appenzeller, was drowned in the Yellow Sea. Within a year, Mrs. Frederick Miller, one of the chief hostesses that night, one of the

* Society for Propagation of the Gospel.

most generally loved of the missionary women, had closed her eyes on earthly scenes.

A Sunday afternoon service in English and Thursday prayer-meeting strengthen Anglo-Saxon ties at Seoul. A children's party brought together nineteen

heads as they walk, the arms hanging off empty, and hold the sides together with the hand, thus concealing a good part of the face. It is the shield of dignity. Like the crest of nobility, the

green coat is authorization of a Korean woman's personal position. Besides, it is her shroud.



THE DOUBLE-ROOFED EAST GATE, SEOUL.

American or British youngsters who were large enough to play together, and the only interruption to international amity was a small boy's exclamation that "Canada can whip America any day."

Missionary hospitality overflowed in luncheons and dinners which took us out in *jinnikisha*, day after day, and from which we returned by light of a lantern, or on electric car. The most distinguished of these occasions was a genial dinner party to eighteen guests at the American Legation, where Mrs. Allen's entertainment included an amusing auction. At an hour when New Yorkers are sallying forth to the ball, broad South Street would be almost deserted and silent. We heard the occasional tread of chair bearers, or voices of a group of men, the squeak of a musical instrument over a wall and a sound that seemed never to weaken or go to sleep, the pounding of ironing sticks with which women unceasingly polish the clothes of Korean men. What struck me on first sight as the most unique thing on Seoul streets, and still seems so, was the long green silk coats which the women wear and which have often been described. They pull them up over their

Particularly if she is advanced in years, she expects to be buried in this garment, and that is the reason she is so careful of it, and if caught in the rain wears it inside out. Were it not for these splashes of green and numerous pansy children, the native streets would wear an unrelieved pallor of men's white raiment and stiff black crinoline hats. Other sights to which my eyes became familiarized were rows of unimportant native shops, where the only things to buy were fans and brass; brush-laden bulls, noble animals which serve for express wagons in Korea; groups of saucy and naked gamins; the Japanese (and only) Bank, and heavy blocks of granite which men and pullies were manipulating for the King's new buildings.

The Presbyterian Mission occupies three principal centers in Seoul, and it was with profound interest that I viewed the oldest of them. Here, in a group of buildings where beginnings were made only nineteen years ago, stands one in which Dr. Underwood* baptized the first† Korean Protestant who received the rite in Korea. I attended service in

* In America, at the time of my visit.

† Church members of this mission now number fully 6,000.

the modest church* and saw a reverent Korean congregation and heard their hearty praises. The famous green coats of the women, hung on pegs along the high wooden partition between them and the men's side, were an odd embellishment. The name of this quarter is Chong-dong and it is quite the "West End" of the city. It is near the West Gate, and is the fashionable section. Here you may see agitated palace guards flying about the streets, with white horse-hair plumes and red roses in their caps. The King's New Palace in which he lives and the newer one which he is building are here, the European and United States Legations, and the large buildings of the Methodist Mission compound. A fine view is had from the high verandah of their girls' school. Looking down upon the royal buildings in progress, the white-clothed Korean carpenters appeared like busy white ants running up and down the scaffolding. One of the teachers told me this school-house was four years in building, and they had *sixty* boarding pupils on *sixty* scholarships. She said they could accommodate a hundred and twenty-five girls if people at home would be liberal with scholarships to that extent! Is there any mission school in the world that could not double its numbers, on that method? To my regret, holidays prevented my seeing this school at work.

Favorable sites for mission purposes are neither so common nor so cheap at Seoul, as a few years ago. Formerly none but foreigners thought of living on the hills in, and surrounding, the city. Now the better class of Koreans has come to recognize the advantages of hill-top homes, and, especially since a part of the Presbyterian Mission property in Chong-dong has been placed in requisition for government purposes, the course taken by the station some years ago seems to have been one of the wisest things they ever did. Some of the members pulled out from Chong-dong and established a second center on the East Side near the great double-roofed East

Gate. It is an ideal location, with an open plateau just lifted out of crowded streets, affording natural drainage and outlook towards sunset glories around the head of Puk Han (North Fortress). The quarter is called Yun-mot-kol. Several mission residences are here, a little church—the center of much week-day effort by the women, its matted floor well covered on Sunday—a boys' school, the nucleus of which I saw and which has fast expanded since, and the school for girls. The latter, opened by Mary Hayden Gifford of fragrant memory,



THE EXPRESS WAGON OF KOREA.
Bringing turnips to market.

and started in the only way possible at the time, on scholarships, is slowly crawling in the direction of self-support. Its narrow curriculum will expand accordingly. One of the greatest helps has been Mr. Gale's Reader Series. This is planned so as to provide a short road to Chinese learning, and to teach about four thousand characters without instilling heathen thoughts. Four volumes are out, printed by the Tract Society. In less than three months after using the first volume, the school-girls had learned a thousand characters. Not more than twenty-five pupils are received. The emphasis of training has always been laid upon Christian character and the cardinal points for a useful life. Attendance at 8 o'clock prayers is something to remember. The girls' morning salutation is the Korean curtsey, but as *they* do it, it is like a setting sun, so unanimously — Wordsworth's "forty

* For an interesting account of the building of this church, see *Every-day Life in Korea*, by D. L. Gifford, pp. 196-204.

feeding like one"—so gradually, g-r-a-d—ual-ly they droop, droop, till, arms held rigidly straight, their finger tips touch the floor in approved style and, before you know it, all the while erect, the sun is up again! At prayer they are prone on their faces. Their appearance as a whole, and in classes, affected me as more artless than girls in India, more docile and emotional than girls in China.

The third center of Seoul Station is on the south side of the city, southwest from the east side quarters, and from Chong-dong to which it is nearer, southeast. This location was fixed by the fact of government hospital being here, which has always been in charge of a missionary. The home of the physician, Dr. Avison, is close by and, their garden plots adjoining, the ladies' house called the "Anna P. Jacobson Memorial," is also here. You might have found it one day by following the bicycles. They arrived and continued to arrive, till the piazza was full, an open advertisement of station meeting. This was earnest, long, frank, and Mr. Sharp's position as chairman, I must admit, was no sin-ecure. Many adjustments required careful attention and monthly reports were presented, all good, especially those on country work.

Evangelistic services were going on every night, for the sixth week, in the large hall of the hospital. Numbers were steady and the service hearty. It was a great surprise to find Korean women freely taking an active part. They would exhort or pray, unseen by those on the other side of the curtain but heard by all. In the same place was a Sunday morning meeting, to which convalescing patients were invited, and Sunday afternoons they were holding a beautiful union service, where I saw three hundred and fifty Koreans from all sections of the city. As their voices blended in prayer and hymn, it was believed they would draw nearer together in heart and lose the "I am of Paul, I am of Apollos" spirit. Most delightful to me of all the audiences here was the Union Bible Class of women, a subject which requires a whole article to itself.

Some four years ago, the King exercised his royal prerogative to divert this hospital property to other government uses, at the same time offering to sub-

stitute suitable land as a gift to the mission. Nobody is able to calculate the hours, and the nerve tissue of missionary brains, which have been since expended on this subject of removal, but all is now well settled and the Severance Memorial Hospital is going up on a most populous highway, near the railroad station outside of South Gate. It is a matter for congratulation that this medical work now swings off, entirely liberated from dependence on the favor of a monarch, who, though his early kindnesses to the mission are never to be forgotten, has fast degenerated, especially since the death of Queen Min. The new hospital will be laid out on modern lines, which is well if women nurses are to be employed. The old hospital was a congeries of Korean buildings, generally one-roomed wards with opposite doors. These were reached by stone steps too high for an ordinary woman. Did the nurse find herself lacking a single thing after reaching her patient—an extra bandage or even a pin,—she must go down the high steps and up steep steps to get what she wanted, then down again and again up, to her patient's side. I went to the top of the Great Pyramid easily, and climbed the Russian tower on the Mount of Olives and the highest pagoda in China without special fatigue, but after up-and-down-ing through the Royal Hospital, I was tired out.

On a hill in immediate proximity to the Jacobson Memorial stands the most arrogant-looking building in Seoul, the Roman Catholic cathedral. For hundreds of years it has been forbidden to erect a Buddhist temple in the city, and Protestants, as a rule, aim to build their houses of worship in a conciliatory Korean style. Most of those in country places are simply the low native houses, set apart to chapel uses. The French cathedral is so very large that no royal or government building at the capital compares with it. The approach is by a very high and imposing terrace of stone steps, such as characterize ancient idol temples. Many women in spotless garments, as well as men, were faithfully, and perhaps a little proudly, toiling up to early mass on Sunday morning. The *Société des Missions Etrangères* conducts an orphanage and schools, where hundreds of children looked neat and

happy as we saw them at work and play.

It was through the massive arch of South Gate, out in the vicinity of where the new hospital is to be, that I accompanied Dr. Field one morning, on one of her professional calls. We went by electric car as far as we could and then walked in open country, sometimes through a mud patch, again through a lovely shrub-bordered lane. The family was the ordinary poor sort and their home the typical dull abode. The usual dirty little yard greeted us, with not one relieving prettiness; flies were swarming; the indispensable house-keeping machinery was in full view, the universal tall Korean jars the only presentable objects in sight. A kitchen place opening on the yard was disorderly and forbidding to the last degree, and so poor that it contained but one brass vessel, the rest being of cheap pottery.

Hanging from the rafter was a rubbishy, dust-covered budget of rags. "What is that?" and the weather-beaten, prematurely old and shriveled mother of the house answered in all seriousness, "*That is the spirit that blesses our house.*" "Blesses"? Truly "the gods of the heathen are no gods," and they give hard lives to them that serve them. Who could have imagined that we were touching upon the sacred arcanum of the house? This disgusting, germ-breeding rubbish, fit only for the fire, was the exponent of the family religion, and something on the same order may be found in perhaps fifty thousand houses in Seoul. This ignoble fetish, heaps of stones under wayside trees, dancing *mutangs* and blind sorcerers, the small broken-legged metal horse under a grand beech at the turn of the road—steed of the village tutelary spirit for fifty years—at which the cautious Korean woman looks, shakes her head and says, "It better not be moved"—; all the system of wind and water devils in Korea, witness to those ideas which control the relig-

ious instincts of the people and which in all crises of their lives direct their action. In a land where there are no sacred books, no religious ceremonials, practically no houses of worship, demonism usurps the place of the Heavenly Father. This is the darkness that covers the people. Oh, send out Thy light and Thy truth, Spirit of all truth!



TYPES ON THE STREETS OF SEOUL.

Soldier in uniform, foreigner with his umbrella, Korean gentleman, and young mother true to life.

Meanwhile the doctor has been in the low, dark, unventilated room where a disappointed mother of twenty years lies on the matted floor, ill, brooding, grieving. "No," she had not taken the medicine left for her. "No," she had not been bathed. "Yes," the Bible woman might say. So we left her in the care of a clean and kind Korean Christian, who would administer a bath, make her comfortable, and read a gospel lesson to both the poor sick young woman and her toilworn mother, who knew of nothing to do for her relief. Otherwise, we could not so cheerfully have left them.

The greatest surprise I had in Seoul was the day that Mrs. Avison took me and Mrs. Kim to call on one of her Korean friends. The family was prosperous and the woman we were specially going to visit was seventy-five years old, a believing Christian, as Mrs. Avison thought, though not a church member, having learned late in life and being unable to attend public worship. She was the only one of her family who had given ear to the gospel and it was her prayer

that her sons might follow her example.

We reached the gate of their large, substantial home and found—the old lady had been dead a week. It was the day for her burial, a chair for the chief mourner was at the gate. Just inside was the showy bier, with high, catafalque-like top from which gay, fanciful silk and gilt decorations depended; the coffin would rest on a trestle below. In a room a few steps beyond, a company of noisy chair and bier bearers were gulping down quantities of food, preparatory to the funeral march. Standing about in the large yard were the family, servants, neighbors, and children. Two sons, in the height of fresh fashionable mourning, came up and politely greeted their mother's friend. Their long coats were of thin *écru* grass-cloth, or sackcloth, hemmed on the bottom, which would not be the case if the deceased were a father. They wore very coarse straw rope about their waists and mitre-shaped hats on their heads, which would be replaced by a straw basket-hat, when they issued on the street. They would also hold a cloth, by a string on either side, in front of their faces, which proclaims to all who see them "I have sinned; my mother has died." This is a common sight in Korea. Mourning must be worn for a year, and shuts out the wearer from more or less social and political life as, under the sway of demonism, mourning brings bad luck to many ordinary situations.

At sight of Mrs. Avison, a concubine of the house burst into a flood of hysterical tears and leaned against a post for support. Her baby was on her back and her breasts were open to view, *à la*

Korea. This custom shows on what the native woman prides herself—ability to bear and nourish children.

On the piazza a temporary shrine had been arranged. A quaint table stood against the wall, on it a small family tablet wrapped in white muslin. In front of it, a bigger table was covered with sacrificial dishes of food and fruit; in front of that, a low small table on which incense smoked in a brass burner. All three tables were roped round with white cord, a warning to demons to keep hands off. From the piazza ceiling descending to the floor was a handsome red silk banner, bearing Chinese characters. This was descriptive of the dead woman and honorific. Her shoes were placed on the floor, and her staff, a nice one, leaned against the wall. Her pilgrimage was over. The coffin had been sealed up days before, and, covered with a white cloth, in a room off the piazza, awaited the moment of departure. The eldest son told us that tablet and shrine would stand where they were only while the corpse was in the house, and their mother would have Christian burial! This last we were not expected to believe. It was only an effort to say something polite. The funeral feast was sincerely pressed upon us.

We went away from that house thinking sadly how the prayers of the one righteous soul were ended, sure that demonism is deadening and a natural groundwork for bad living, and thrice confident that the light and truth of God's Word are able to scatter all thick clouds of devil worship, and to overthrow the whole system until not one stone is left upon another.

Tastes of Country Work in Syen Chun Field.

Itineration seems to meet the greatest need of women in the country, and it is a work in which I find unalloyed contentment. Since Annual Meeting [about four months previous.—ED.] I have held eight country classes. I always plan to stay in each place a week or more.

On January 16, Miss Shields and I started on a trip two days north from Syen Chun. There was a deep layer of snow over the landscape here, but before the first night we came to snowless

roads. We reached the appointed village on Saturday evening and the women greeted our cold and weary visages with the warmest deeds and words of welcome. One said, "You have so many churches to visit we didn't have faith to ask God to send you to us."

One of the church leaders hastened to inquire whether we would begin teaching that night. We told him that we needed rest so as to be ready for Sunday. "Oh, you are not too tired to come to prepara-

tory service, are you?" The meeting was fervent in spirit, various ones offering prayer. All pastors, evangelists and teachers were remembered, all Christians and non-Christians in this and other lands, the class for women about to convene in their midst, and they also prayed that everyone might receive some needed blessing on the following day. The women came to this meeting as to all others with no extra wraps, only a band of white muslin tied around their heads, while I kept my heavy coat, hood and mittens on. They listened intently and seemed not to know whether they were warm or cold.

On Sunday at least eighty believing women were present, and twenty or thirty of the heathen. They especially enjoyed having Miss Shields lead them in singing. Perhaps you know how these dear women can *not* sing, and how the farther one travels from the missionary community the farther he finds the singing—sixty, seventy, or eighty miles—off the original tune.

On Monday we began regular studies with fifty-four usually present. They were wide awake and asked questions that might be fitting to those who have studied the Bible for years. It is hard to realize that the Scriptures were unknown by them only seven and eight years ago.

Each day after study hours we went out for a walk. A number of the class usually went with us and kept us talking all the time, answering questions about American customs. On one of our walks, Miss Shields drew a map of "the beautiful country," as they call America, in the snow, and located the homes of Syen Chun missionaries, and again, she drew a map of Korea locating the largest cities. This interested them very much, though they have no idea of what a map is, until a careful explanation is given.

M. Louise Chase.

Miss Chase was at Tyul Sän from December 16 to 23; thirty-two women and four girls were enrolled in class. I was with her five days. This is the place where, last fall, a letter of Miss Chase's, (in which she made an appointment for a class in another district,) was held instead of forwarded, in the hope that she would stop and have the class at Tyul Sän. The women were given a

wholesome lesson on the wrong of intercepting letters, but were none the less happy over their class, saying they were glad they had been compelled to wait for now two teachers, instead of one, had come. Their well-worn Testaments and papers upon which references were marked, indicate the real effort they make in studying the Scriptures. Fresh instruction is eagerly welcomed, and it is alike inspiring to pupil and teacher to study the Word together.

Several incidents were noted. A blind young woman, who came with her mother, sat near the missionary's chair, heard everything and remembered everything. Another, bright and sweet looking, was talking to Kang Si, and was having the principal points of our studies written out, in order to *see* and study them, for she was deaf. While studying Matt. xii: 50, the woman in whose house we stayed looked up with a happy face, and said, "Even though a woman has no children or friends, if she is a believer and does the will of God, these words will make her very glad."

One feels the necessity of calling the attention of these women to proper care for the body, especially in the case of children. Miss Chase makes a habit of using Mrs. Noble's little book of hints for mothers, for one lesson. It is often said here that children do not feel the cold, and the poor little things are dressed on that principle. I saw a number of youngsters wearing nothing but a cotton-filled jacket, although ice on the rice fields was thick enough for skating. One small boy thus dressed, his hair falling over a laughing, mischievous face, ran around in church during services and made an interesting, if unusual, picture to American eyes. He would have been more charming, had he been clean and clothed.

A sedate, respectable old lady in Sunday-school, was sitting, arms, neck and shoulders exposed, while she intently examined the inside of her *chogerie*. It was the first time that I had seen a search for—parasites—under such circumstances.

I am very happy to be associated in this northern work for a time. May we be taught to guide these people rightly, and to speak the word of the Lord faithfully.

Esther L. Shields.

Diary of a Week in Whang Hai Province.

[Miss Best spent 93 days of the last year in work outside of Pyeng Yang, including seven country classes.—ED.]

Chai Chai, Dec. 12, 1902.—Reached here the 10th, instead of 9th, the date set. I could not get horses on the 9th until noon and when I finally succeeded in getting my loads started, the chair coolies struck for higher wages and further delayed me. Miss Snook came to Sai Pyeng Dong at the same time, and we found twenty women assembled there ready to begin study.

I found a good number of women waiting for me also. Three from Kadong went home from the Pyeng Yang class, Dec. 3, stayed one day and came on here, fifty *li*. About forty studied yesterday. They have no means of heating the church and there is no room in town large enough to accommodate all the women, so we have to divide and teach them in two different houses. I take one division in the morning in Acts, the other in the afternoon in Mark, and the Bible woman alternates with me.

I am staying in the home of the leader of the church; he, his wife, two children and his mother compose the household. They go to a neighbor's to sleep; the wife comes over to the kitchen, prepares their meals and takes them back. One has to live among these people to learn a very high type of hospitality. This family has given up not a guest room but their home to me, for a week, and they do it as a matter of course, without a word or look to suggest that they are conferring a favor. There is one room about 8 by 10 feet and a kitchen with mud floor, but it is all they have and, as Korean homes go, is very comfortable. A door and window freshly papered let in the light, and the walls also papered make it cheerful and clean.

Friday.—The women from San Di are specially nice. They are clean and respectable looking and have good minds. Some have not been reading their Bibles long. One wanted to know whether Simon Magus and Simon Peter were the same person.

About a dozen of the Christian men are out in the courtyard of the church, making thatch to re-cover the roof. They make it of the rice straw which has just been threshed. Those who had the straw contributed it, others gave

their time to make thatch and put it on. The leader and deacons are directing the work.

A woman of sixty told me this afternoon that her father, ninety years old, comes to church every Sabbath, walking from his home about a mile distant, and not missing a Sabbath since he first began to attend, three years ago. She and her father both walked to Pyeng Yang* and home again, last spring, so great was their desire to see the place where there are so many Christians and where the missionaries live.

In my division this afternoon there were seven young unmarried girls, as "bright as buttons," to use my dear old grandmother's expression. *They* can all read, if their mothers and grandmothers cannot. But it takes some of these dear, ignorant, hard-working mothers and grandmothers to appreciate the bed-rock truths of the Scriptures, and I would rather teach the Bible to them than to the brighter young people.

Sunday.—The leader says there will be more women here to-day. They have been kept at home, getting their husbands' clothing made, washed and ironed, in time for them to go to Pyeng Yang training class, which begins the 17th. The church has been papered with plain white paper and looks very clean. They have a thick layer of straw spread under the mats, to make it warmer, and when the church is filled with people, as it was this morning, it is comfortable without fire. The men were divided into three Bible classes, the women also, taught by the Bible woman, by Yi Si and myself. Korean men talk loud enough to wake the Seven Sleepers, and as the women all want to talk at once, there was a sound of many voices. Every once in awhile, in a lull I became conscious that I was also talking at the top of my voice. This church certainly has plenty of zeal, and I am learning that it is not all of the kind without knowledge, though some of it is.

Sunday Evening.—There were seventy women at afternoon service. The patriarch of ninety years came to see me. He is quite tall, and, like myself, when

* Probably about fifty miles.—ED.

he wanted to stand up straight he had to get into the middle of the room where the ceiling is highest. His hair and beard are white as snow, but he is as strong looking as a man much younger. He said in a courtly manner that he had heard from the women how much they were enjoying the class and he wanted to thank me for coming to teach them. His name is Mr. Chung.

Yesterday, when taking my afternoon walk, I passed in front of a house where a woman was pounding rice for the evening meal. She came out to the road and spoke to me, and I answered. She turned to a young man standing by and said, "Why, her speech isn't different from ours!" I asked if she had ever been at the Chai Chai church or had heard the "doctrine." She had heard, but she did not want to be a Christian because, except for two sons, she was alone in the world and they could not live if they stopped all work four days of every month. She said it was a hard world, having to work from morning till night and get nothing but hardship and trouble. "Didn't she want to go to a better world after this is past?" The wistful, hungry look came into her eyes that one sees so often here. I think it is the hope of another life, free from the bitter, grinding toil and sore trials which are the lot of most Korean women, that attracts the majority of them to us in the first place. Many come to know the truth as it is in Jesus and their faith, together with the love they bear their children, becomes the brightness of their lives.

Monday.—Two women from Pan Suk begged me to go home with them, saying there were nearly a hundred women in that locality who either were Christians or wanted to know more about the religion, and there had never been a class for them. I had to tell them there are more places calling for us than Miss Snook and I could visit if we spent all our time in the country; besides, the station has already decided at which places we are to hold classes this year. They told of an old woman who lives alone in a little house a few miles from Pan Suk. She heard the gospel from some one, attended a service and got a hymn-book. Though she cannot read a word, she learns one verse of a hymn on Sabbath from hearing it at the church, and comes back the next

Sabbath, knowing it perfectly. She has learned the whole of three hymns—the "Hallelujah Song," "The Lord will Provide," and "Nearer, my God, to Thee." Every Sabbath this old lady, bent almost double with the weight of years, comes to church, sometimes wading streams to get there. When Mr. Moffett went out to that district, he baptized her, "because," they said, "he believed she had been taught by the Holy Spirit."

Tuesday.—Have decided to go on to Surul to-morrow with Kim Si and Chung Si, spend the night, and start for home Thursday. I have a big bunch of mistletoe to take home with me. Its common name here is *kynool sari*—"Living in winter." It grows luxuriantly on the oak and chestnut trees in the mountains which surround this little valley. The farmers are plowing. This time last year, Miss Snook and I were out in weather twenty degrees below zero, and these days are like spring.

Wednesday.—I have just had the last lesson with the women, a Bible reading. Paul's words, "I know whom I have believed," found response in the hearts of some and brought the quick flash of gladness to their eyes, but some of them do not know yet—they are just learning. Oh, that they may learn to "know Him and the power of His resurrection and the fellowship of His sufferings!"

All the women have been lovely to me and have done everything to make my stay among them pleasant. Of the fifty-five enrolled, all but four could read, at least half of them having learned since my last visit in October, 1901. Nine who attended were from a distance and paid their board here. The others lived in Chai Chai or from three to ten *li* away and came in each morning for the day.

The people of the church would not accept any pay for the board of my Bible woman and "boy," nor was I allowed to pay for the charcoal, eggs and chicken that they had furnished me. It does not seem right to accept such things from them, given out of what seems to us their poverty, but not to accept is to hurt them, so I take what they give me.

Surul, Wednesday Evening.—In the early afternoon we bade good-by to the women at Chai Chai and set our faces toward Surul in the teeth of a biting wind blowing straight from the sea.

Amah had to get down from the horse and walk in order to keep warm. I was wrapped to my eyes but was chilled through. We went into the schoolroom and warmed ourselves, and before dark climbed a hill back of the town from which we could see the ocean. Some of the school-boys who were with us informed me, no doubt with a view to my

utter confusion, that it is "without end or limit."

With the exception of Kim Si and Chung Si, none of these women have ever attended a class. Not more than four of the fifteen present this evening, who said they were believers, can read.

Pyeng Yang, Dec. 19. Reached home at noon to-day. *Margaret Best.*

Building Up the Church in Korea.

On Thanksgiving Day, last year, Mr. Bernheisel pulled into Pyeng Yang in time for dinner, after a six weeks' itineration in which he covered over 500 miles, sometimes on a donkey but mostly on foot. He had baptized 69 adults on this trip and received 101 catechumens. He is Christian Endeavor missionary of Chicago Presbytery.—Ed.

During the last six weeks I have held three classes for Bible study in as many country places. Each of the classes was interesting and profitable. On several evenings we had open discussions on certain questions of interest to the church. One night after discussing the subject of family prayer, I asked all who would promise to conduct daily family prayers hereafter to rise, and was delighted to see about thirty men stand. Ten days later at another place I made the same request and about forty men arose. We can hardly estimate the influence for righteousness that such a course may produce. It will bring the family together at least once a day, a thing that is practically unknown in the Orient. The women are very lightly regarded here. They eat apart from the men and there is consequently very little of that family life that is a peculiar and blessed feature of Christian civilization. Little by little it is being introduced into the Christian community. One of the most noticeable changes that comes over a Korean, when he becomes a Christian, is in his treatment of his women folks.

I was called to help a group select a site for a new church. They had chosen a fine site on a high place and had started to work, but were prevented by two old men in the village below. The men declared that should the church be built on that spot the singing would disturb the souls of their ancestors, who were buried a short distance back, and would cause the ancestral spirits to leave. This would be certain ruin to the family. Then, too, just across the valley was a tree inhabited by evil spirits who would be offended. Still more, the church

would be visible from their own houses, so the only thing to do was to build in a low field at the foot of the hill. I reasoned with the old fellows awhile and, thinking that their objections were purely sentimental, ordered the men to commence work. No sooner done than the old men flew into a rage. One of them, declaring that he would kill himself, rushed into the house and presently came out with a knife and he actually did cut an ugly gash across his breast. Had we not taken away the knife, he might have carried out his threat. Meanwhile the other old man had picked up stones and was making a target of the workmen, which resulted in a general decampment. Of course I offered to capitulate at once. We tried several other sites only to have them resisted by others and finally decided to postpone action for awhile. The last I saw of the place, the women of the house were sitting on the proposed site with several dangerous-looking weapons in their hands.

The Christians were also trying to get some tile for the proposed church, but not being able to find any for sale determined to burn them. But tile cannot be burned without permission of the magistrate, so the leader went to see the magistrate and the request was refused. I told them to come to Pyeng Yang, and I went to see the Governor the other day and got the required permit. This will give you an idea of some of the difficulties these people have in such simple matters as building a church.

Our theological class of six students is studying here this month (April, 1903) and I have an hour a day with them. The interesting fact was brought out

that one of the men was a member of the crowd that stoned Dr. Moffett through the streets, when he first came to Pyeng Yang some thirteen years ago.

Our winter training class for men was the largest yet; total number, 713. Many came from long distances and but 23

received any financial assistance. I taught the Gospel of John to the fourth class of 120, and enjoyed it very much indeed. There were about 1,200 present, mostly men, so that the audience itself was enough to inspire one to his best efforts. *Chas. F. Bernheisel.*

Not All Smooth Sailing in Korea.

EXTRACTS FROM REPORT OF REV. F. S. MILLER, FOR 1902-1903.

At An Song,* a new magistrate required the Christian servants to build walls and do other unnecessary work on Sabbath. Most of them had evidently joined the church because the former magistrate favored Christianity, for they had made up their minds to leave us, especially because we had not interfered when the new magistrate discharged his head servant because he was a Christian. Some had been drinking; in fact, the whole group had been going back for a year. We cleaned up the church roll, disciplining those who had fallen away and removing one vice-deacon for drinking. Soon after we left, they went bodily over to the Plymouth Brethren and sent us a letter telling us not to come again.

At Chang O Wan, there was evidently a worm at the root of their spiritual life. At my last visit the catechumens expressed much disappointment because I did not baptize any, and because I refused to attempt the release of a man from jail. On the next visit of Helper Yi they gave him an ultimatum, "Will you ask the *moksa* to get Cho's cousin out of jail or not?" Yi said it was no use, the *moksa* would not do it. So they held a consultation and told him to go. They are Plymouth Brethren now.

In all such cases we have found that these false professors stood like a wall between us and the other people to whom we preached, and now that they have

left us the purity of our gospel has been emphasized. So we work on in hope that those who really want eternal life will come to us; they know that is what we stand for.

At Sai To we had about the same experience: a dead church and no reason that we could get hold of and cure. Finally, several men were arrested and asked us to pay their fines. We refused and, a day or two after we left, a "Plymouth Brother" came over and went from house to house urging the people to join them, saying that the Japanese missionary would give them political assistance. Most of them went over, and from that time the hidden disease began to show itself in drinking and Sabbath-breaking. Finally some fifteen of the more earnest ones saw the trend of things, determined to seek our spiritual help again, and asked Helper Kim to visit them. He reports a hopeful revival in the village.

Several groups in Southwest Kyeng Keui Do gathered when we visited them, put on an appearance of life and relapsed into their ordinary state of death as soon as we left. After many fruitless visits, we told them we would not visit them again until they repented and sent for us.

The statistics of this field now stand: Groups, 10; old members, 87; new members, 23; catechumens, 48; suspended, 16; dropped, 38; died, 1.

* South of Seoul and in the same province.—Ed.

Women's Class at Syen Chun.—May, 1903.

Two hundred and sixty-two attended. Some of them were very footsore by the time they reached us after their many days of travel, but they seemed quite satisfied with what they received. "Why," one woman exclaimed, "they actually teach us *singing!*"

One evening was devoted to discussion

of the care of children, particularly infants, and a model outfit for a new baby was exhibited. "Surely," said the speaker, "any woman can gather together these few things for the baby's comfort before it comes." "Yes," they agreed, "even a very poor woman could do that much." (*Note*:—Since the class

closed one of our Christian women has a new baby, and awaiting its coming were five diminutive waists, besides other articles, which is just five more than the usual number provided.)

Another evening, the moral and spiritual training of children was discussed. This is much needed teaching, even among Christian women. They know nothing of how to train their children and seldom show any tenderness toward them. One woman exclaimed, with tears, "My children are almost grown and I have never said a tender word, nor done one kind thing for them!"

To quote from Miss Shields' report to the station:—"One of the church helpers gave a lecture on hygiene (previously prepared by Dr. Sharrocks). He asked them not to upbraid him because he told them some things unpleasant to hear, and said that the ideal could not be reached at once, his own house was far from what it should be, etc. Near the end he remarked that there were so many things to say he could not tell them all. One eager old lady, who had

listened with many approving nods, leaning forward exclaimed, 'Oh, do tell us all!'

"Reception day at Mrs. Sharrocks was a pleasant occasion, and the women seemed to thoroughly enjoy the 'sight-see.' A musical programme and Korean refreshments were provided. The blind woman from Ha Kam seemed to realize keenly her deprivation and turned her face to the wall and wept, because she could not see what was of so much interest to others. Such a crowd of women coming for instruction is a problem. Many urgent invitations were given us to visit the groups from which they came."

And so the class closed and the women turned their faces homeward for another year of their hard, toilsome lives. They went with the desire to lead more earnest Christian lives, for, as they say, "This Gospel makes the rough places smooth, and we should never grow weary of doing the will of Him who did so much for us."

Mary Ames Sharrocks.

The Korean Religious Tract Society.

[Dr. Vinton is Secretary of the Society.—Ed.]

The press is as much a strategic point in Korea as elsewhere, and this Society is the agent of supply for much more than three-fourths of the literature, outside of Scriptures, which we use in our mission work. More than thirty of us* are among its officers and committeemen. An Examining Committee of seven yearly gives careful examination to some forty manuscripts, involving much knowledge of divers practical subjects as well as close familiarity with Korean and Chinese.

Our mission has no printing press (except the little one at Pyeng Yang), but we have a pecuniary interest in that of the Methodist Mission here at Seoul. Nevertheless the larger part of the printing of this Society has to be sent to Japan. . . The vernacular literature is almost wholly the output of the Bible Committee and of this Society, and we never have been able to come anywhere near supplying the call for this literature.

The Tract Society dealt only with religious books until two years ago. But there has developed a great interest in

educational progress, and text-books and works of general information are in demand. We have on the market four Chinese Readers by Mr. Gale, an Arithmetic by Dr. Field, and a book of "Advice to Mothers." Among manuscripts in transition are geographies of two grades, "Hygiene" by Dr. Wells, a Handy Encyclopedia, a Botany by Mrs. Baird, a Zoölogy, and others. We keep on sale publications of the S. D. C. K.* of Shanghai, and nearly fifty religious publications form the domestic list of our stock. So much has the Society grown that the uppermost issue in its affairs just now is the erection of a Tract House.

One of our difficulties is to get the right material to print. The Society would be very glad to learn the title and publisher of just the right book on electricity to translate into Korean. So in regard to other scientific and general topics. There is a large class of young men in Korea who can be best held to, and drawn to, Christianity by such literature, free from slurs on the Bible. *C. C. Vinton.*

* Missionaries of all denominations.

* Society for Distribution of Christian Knowledge.



“EVERY DAY BRINGS A SHIP
AND EVERY SHIP BRINGS A WORD.”

KOREA.

MRS. WM. B. HUNT wrote from *On the Tai Tong River*, 100 li from Pyeng Yang, Aug. 31:

We are taking our vacation on the Tai Tong River. Each family hired one of the long boats used for carrying brushwood; on this was placed a rough frame which supports a straw thatch roof, and coarse muslin serves for the sides and ends of the little room. It is a veritable houseboat. These little white houses look very funny moving along. We travel until we come to a good sandy spot, and then tie up for a while. Some morning I have Mrs. Baird for a neighbor, while on the afternoon of the same day I may have Mrs. Lee. Young and old have enjoyed wading, digging holes in the sand and piling up stones, and all will go back better fitted for the fall work after this little outing.

We have had some heavy rains, the river rising twenty feet in three days, but with the exception of a few leaks our little boats have been dry. As we slowly move along, rumors of our coming reach the villages and the people come down to the bank to have a look. Two old women came up close to the boat the other day, where they could peep in, and staring at us said: “Why, they are *people!* They are real people. Look at that woman laugh back, as I laugh at her.”

This experience has not only given us but the Koreans with us, an opportunity to witness for Christ before the boatmen, a class of people whom otherwise we would not meet. As the Koreans have prayers together, I notice the boatmen are attentive listeners, and late in the night I have heard them urging on the boatmen to believe. As a result two or three of the men have been getting tracts and song books.

THESE CHRISTIANS ARE AN EXAMPLE to me, many times, in that when they meet together, their conversation partakes of the things of God, where we talk of the things of

the world. One hot day not many weeks ago, I was in the house sewing when I overheard the conversation of two workmen who were cutting weeds in the rear of the house. One said, “Such a hot day as this I never did see; I certainly cannot survive it.” The other replied, “My brother, just think of the New Jerusalem, where everything is at peace—no work, no suffering—and you will forget the heat.”

MRS. S. A. MOFFETT wrote from PYENG YANG, July 28:

This year the results have thrilled us more than ever with joy and thankfulness, and made us realize anew the wonderful work of the Spirit of God among this people.

EIGHT HUNDRED AND SIXTY-FIVE ADULTS have received baptism in the Pyeng Yang district, and the City Church, after sending off five chapels into neighboring villages, has still a larger membership than last year.

At the baptismal service in May, A WHITE-HAIRED MAN

was present who had arrived from the country and expressed great regret that he had not known of the examinations, so that he too might have been received to the church that day. He had been a catechumen for a long time but, as he travels much about the country, had never been in the city at the right season to receive baptism. He was asked to come the next day for examination, and when told that he could be baptized at the prayer-meeting, Wednesday evening, his face beamed with delight, “because,” he said, “then I can start away at once. I have

A BROTHER OVER EIGHTY YEARS OLD in one of the southern provinces and I want to go quickly and preach to him.”

Some sixteen miles north of Pyeng Yang is a country group which is showing considerable growth and new strength. Mr. Moffett went

out there recently, spending several days in examining catechumens and visiting the six associated chapels in near-by villages. Thirty people were found ready for baptism; in the county of which this town is the center, forty-two were baptized and twenty-six received as catechumens. Two new chapels have sprung up in connection with this work.

The political prospects of this little nation are darker than ever. Only in the church work is there brightness ahead, and that prospect is brighter than ever through the abundant gifts of God's grace.

HAINAN, CHINA.

MRS. J. C. PATTERSON wrote from NODOA, May 30:

The woman's prayer-meeting is attended mostly by Christians. The old faithful Bible woman, or her daughter, interprets for me, as most of them cannot understand Hainanese, but speak Hakka. Sunday I have a class of girls from 16 to 20 years of age, who need to have the most made out of the time, as they will soon be marrying and some of them go into heathen homes. Engagements made for them when they were children cannot be broken. The mother of one girl is anxious to have her daughter become a doctor among these Hakka women. We have explained to her how Sit-moe must study here for several years, and must then go to Canton to enter the Medical School, and must remain unmarried until she completes her education. I believe the mother quite consents to this. This same woman tells of herself how, before she became a Christian,

SHE KILLED HER BABY GIRLS

either by choking or drowning. Should not such a change cause us to praise God for the power of His gospel to make a new man of us?

Last week a middle-aged woman died. She had spent a great deal of money in worship of devils, to cure herself. Finally she decided to try the foreign doctor, who relieved her considerably and she returned home. From this time until she returned in her last illness, she has been a very earnest inquirer, and desired baptism, but was put off, as she had very little Bible knowledge. One thing she seemed sure of: that she no longer believed in worshiping spirits, and earnestly trusted in God and His Son. She asked permission to leave the hospital, and the doctor consented, but the jolting of the sedan chair was too much for her weak heart, and just inside our compound gate she ordered the chair put down, and in a few minutes fell in

her son's arms. The doctor and Mr. Patterson carried her to the morgue. This was a great object lesson, as the Chinese think it very unlucky to carry a corpse. Her husband wanted her to have a Christian burial. So, often, those pass away who seem to believe but have never received baptism.

Work at one of the out-stations nine miles from Nodoa is progressing. Mr. Patterson goes down every Sunday morning and holds a service, returning in the evening. Last Sunday there were four applicants for baptism, of whom two had not worshiped idols for five years. Although it has not been our joy to see a large number confessing Christ, the few who have come make us zealous to labor on, leaving the harvest to Him to whom it belongs.

INDIA.

MRS. J. C. R. EWING wrote from LAHORE, June 17:

We are longing and praying for more help all along the line, but especially to take hold upon the districts. They are sadly needing our earnest efforts. My husband, Dr. Griswold, and Mr. Velte have had many talks about the possibility of having the older men free for district work. The college is on the top crest of the wave now, with 390 pupils. Have you heard of

THE NEW DEPARTURE

in the college? There are four young Indian ladies in the freshman class. Three are Christians and the fourth comes from a Brahma Somaj family, but passed the entrance examination from the Isabella Thoburn College in Lucknow. The way this new step was taken was that Miss Key of the Girls' School* has been for years struggling with her committee, to be allowed to open college classes, and just this spring had got permission, when she went down with fever and was sent off home. In the meantime, my husband who is Hon. Secretary of the Z. B. M. M. in this province, offered to try this experiment. One young woman is daughter of a government official much honored by all, and an elder in the Ferozepore Church. Another is the daughter of a physician in the Government Medical Service, belonging to the Church of England. The principal gave an address to the students the day before the girls entered and, in the course of his remarks, observed that if there was the slightest rudeness shown these young ladies, any staring in their direction, or any intercourse whatever attempted, the student so transgressing would be instantly expelled.

* English school of the Zenana Society.

Esther L. Shields. Seoul-Korea

NOVEMBER 1901

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The Assembly Herald



GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

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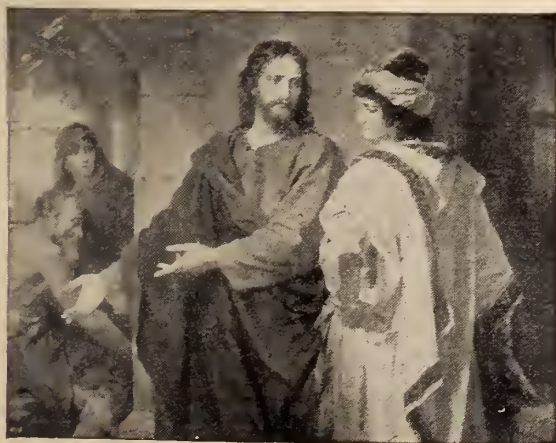
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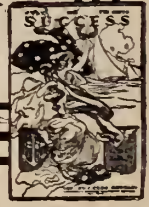
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THE ASSEMBLY HERALD.

NOVEMBER, 1901.

Mexicans in the United States.

Home Mission Notes.

So many matters of current interest are now before the nation and the Church that it has seemed fitting for this month's Home Mission pages to be given to the consideration of such general themes. The subject of the November monthly home mission concert of prayer is the Mexicans in our land.

Pastors wishing information regarding our work among Mexicans in the United States are referred to their files of the Assembly Herald, November issue, and to the leaflets noted on a later page.

The statistics of our Mexican work for last year show that we have forty churches, with 1,314 members; forty-six Sabbath-schools, with 1,210 scholars; twenty-seven mission schools, with fifty teachers, 1,446 pupils, and many more who long to enter our schools, but who are turned away for lack of room; twelve white and eleven native ministers, with twenty native helpers.

The Training Department for lay Mexican helpers which has just opened this fall in connection with the boys' school at Albuquerque, marks a much-needed and long-anticipated advance. Could a suitable teacher have been found to take charge of it, the course would have been started more than a year ago. After earnest and thorough search an insistent call to this most important position was extended to the Rev. H. C. Thomson, D. D., pastor of the church at Union, Oregon, and chairman of the Home Mission Committee of East Oregon Presbytery. At some sacrifice and large expense he has undertaken the work. His experience in similar lines during years of service in Old

Mexico fits him peculiarly to be the pioneer in this department of the Albuquerque school. There are already half a dozen young Mexicans availing themselves of the opportunity afforded by this Training Department, and more are looking toward entrance. The successful establishment and continuance of the Training Department will be a large factor in the solution of some of the phases of the problems that are facing us in the Southwest.

One of our missionaries in Santa Fe Presbytery sends us this message of opportunity, progress and need:

"My work in the last quarter has been as regular as usual, yet the attendance has been smaller, as men are mostly out working. The most of the members from Lumberton are still out on the ranges pasturing sheep. Lumberton, that was almost abandoned, is now growing. Petroleum has been discovered and thousands of acres that were worthless are being taken as placer or oil lands, and hundreds are flocking in, and our services are largely attended by Americans.

"I look for rich blessing this winter in growth and aid financially. I am not well, as I am suffering from rheumatism and stiffness from exposure. Mr. Lucas Martinez, my evangelist, is doing very good work at Vallecitas. I close by earnest pleading for another helper for this field. When I leave on the regular visit over the field it takes two and three weeks sometimes; it is too long for our Mexican members, they cool down."

Would not our best American churches "cool down" if they could have a pastor's care only once in two or three weeks?

Anarchism and the Gospel.

The shot of an assassin has taken from us the President we loved and trusted. It has done more. Men look about in wonder and vague dread. A foe to American institutions is in our midst whose blow can neither be calculated nor averted. Something must be done. What shall it be? There will be legislation. That is well. The danger is that there will be too much of it and too much reliance upon it. It will be repressive. But to repress is not to get at the root. There must be a change of social and moral conditions. There will always, for those wicked enough to do it, be a chance to shoot rulers. The remedy lies in a force that will take away motive and impulse.

There is just one force mighty enough to cope with anarchy and lawlessness. That is the gospel. It is the power of God. The appeal of all good men should be to that which God has put into this world as able to save to the uttermost.

If it is not doing that work, the fault is not in it, but in its applications. We are beginning to reap the fruit of our neglect of foreigners, from whom our anarchists mainly come. The churches do not reach them, do not seriously reach after them. Churches are not planted among them. Rather churches and gospel agencies are forsaking them for more responsive fields. So did not Paul of the early preachers, nor should we. It is not too much to say the Church spends hundreds on her own comfort, where she gives dollars for the salvation of the submerged tenth. But that tenth is our menace. Thence come the threats and blows that shake our national fabric.

What shall be done? The spasm of sorrow now wringing the national heart forces the question. But the answer must not be a spasm, but a campaign. Two convictions must grip the national conscience.

First—That the danger to our institutions is both grave and imminent. Read this danger in the light of the fact that a President without enemies, in a time of peace and free from any severe agitations of opinions, is shot down, while evidence accumulates that behind the assassin is a large company now fleeing to cover from the nation's wrath, but

ready to appear again and repeat the tragedy.

Second—The conviction of God's people that only the power of God grappling conscience and transforming life is strong enough to reach the root of our troubles. When these truths shall take hold on us, not in an easy intellectual compliance, but with the energy of their nature and our emergency, we will arouse from our lethargy or our sporadic zeal to match our national need with the potency of the truth as it is in Jesus.

What now is being done for foreigners in cities or camps? An occasional missionary voice reaches them. Tent evangelism in our cities challenges them only long enough to secure a passing hearing. The Salvation Army reaches out its hands and saves one here and there. The missions to the outcast kindle lights only strong enough to reveal the darkness in which they are set. Federations of churches by faithful canvassing get the census of the slums and reveal the multitudes drowning in their iniquity.

Thus the churches make their protest against sin. But the diameter between a protest and a power, an appeal and a rescue, is measureless. Our efforts to save our cities or our camps from the horrors which hang over them do not rise to the dignity of a campaign impelled by the threat of fatal defeat and the hope of final victory.

Would we regenerate our people and by changing lives make anarchy impossible, the Church of Christ must plan, as great conquests are always planned, and must cooperate, as by co-operation only great victories are secured. Not an occasional collection, not an arm's length sympathy, not a revival spasm. Flesh and blood and soul must go into the campaign. The Church must forget her ease, and herself and comrades must lock their shoulders. Moneyed men must invest less in special police and more in agencies that take hold not of the collar but the conscience. The godliest and best of our young men must train and give themselves to this mightiest battle of the age. They can do it under the inspiration of saving souls from death and a nation from disaster.

The last General Assembly appointed a committee to consider the religious problem of the city. It did not know how soon it would be a national problem as well. It is none too soon. Assemblies, Federations, Mission Boards and Christian people in any organization can give themselves to no graver or more imminent question than this:—How shall the storm be stayed whose far-flashing bolt struck our best beloved?

From a patriotic standpoint there is nothing more imperative. The last address of our President expressed a great longing for closer bonds between us and other nations, especially between us and those who on our continent depend upon us. A noble legacy breathes in that longing. Let us accept it and that we may bless the people we touch,

let us give ourselves not only to make secure the institutions of civil liberty but to make God's word of righteousness so mighty among us that it shall put away evil passions from our own people and send the salvation in which we rejoice to all which are round about us.

In one of Mr. McKinley's immortal sentences he said of our nation, "It is our province, as it should be our earnest care, to lead in the march of human progress, and not rest content with any secondary place."

That leading will be secured not by armies and navies, not by victories of diplomacy or the forum, but by the quickening, transforming and lifting power of Christian Truth and Christian Institutions.*

*This article may be secured in leaflet form for distribution by addressing "Home Mission Literature Department," Room 712, 156 Fifth avenue, New York, N. Y.



WILLIAM MCKINLEY, SHOT SEPTEMBER 6, DIED SEPTEMBER 13, 1901.
(Courtesy of the New York Evangelist.)

A "McKinley Memorial" Home Mission Offering.

A suggestion, heartily seconded by the officers of the Home Mission Board, is outlined below. It came to the Secretary in a recent letter from the Rev. Otis G. Dale, of Oneida, Ill.

"I want to tell you what we did in our little church yesterday (September 22), and to make a suggestion.

"I preached on home missions from the standpoint of patriotism, from the words, 'Righteousness exalteth a nation; but sin is a reproach to any people.' It came to me while preparing the sermon that I should ask my people to make a 'McKinley Memorial Offering for Home Evangelization' to wipe

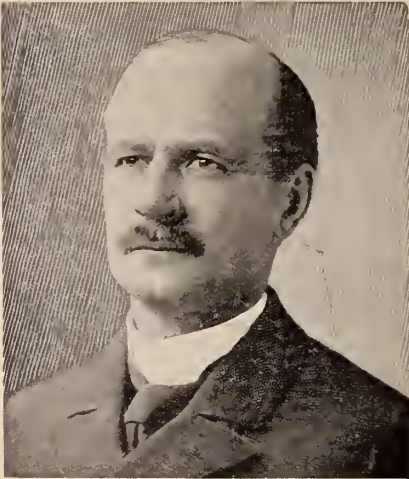
out the reproach of sin that has so darkened our fair name recently. It was the day for our semi-annual offering, and more than \$50 was subscribed in five minutes, and more is to follow. I think it will reach \$75.

"It came in tens, fives, threes, twos and ones, as I called the amounts. Our whole annual offering was only \$56 last year.

"My suggestion is that the churches generally be asked to make a 'McKinley Memorial Offering for Home Evangelization,' a monument more blessed and eternal than the one in marble now contemplated and one which will shine out in redeemed hearts after the other shall have been consumed in the fires of the last day."

The Rev. George T. Purves, D.D.

By Rev. John Fox, D.D.



GEORGE TYBOUT PURVES, D.D., LL D.,
DIED SEPTEMBER 24, 1901.

(Courtesy of the New York Observer.)

The death of Dr. Purves, on September 24th, has thrown a pall of sorrow not only over his own congregation, but over the whole church. The end came with startling suddenness. For some time past he had been struggling against disease, which it was thought he had conquered. But during this summer it evidently developed rapidly. Nevertheless, though he knew his danger, he did not realize how near death was, for he was

preparing to preach the next Sunday, and while talking with one of his physicians his heart failed, and in an instant his spirit had fled. "The spirits of just men made perfect." How truly the very words of Scripture photograph the character of the saints! Those who knew Dr. Purves, especially those who knew him when he was in the glow of manly vigor, full of cheer, always abounding in good works, pouring out the rich resources of his mind and heart for his Master's kingdom, never sparing himself—overtaxed, indeed, as the end shows—will rejoice even amid tears to think of that bright spirit which now has the final consecrating touch. "Whom he called, them he also justified, and whom he justified, them he also glorified." It becomes us, believing in the gospel which he preached, to rejoice that he has entered the high society of the redeemed and is at home in the General Assembly and Church of the Firstborn.

Many faithful ministers and godly elders will remember Dr. Purves at the last General Assembly that he attended on earth. When he first rose to speak in that Assembly it was wonderful to see the eager straining of attention all over the house. Everyone hung on his lips and listened spellbound as he discoursed on the high themes which occupied men's thoughts. Now this fellow-

ship is with that more august convocation in the Upper Sanctuary.

George Tybout Purves was born September 27th, 1852, and was therefore within three days of his forty-ninth birthday. Brought up in the First Presbyterian Church of Philadelphia, under Dr. Herrick Johnson, he graduated from the University of Pennsylvania in 1872, taking high honors and being distinguished as an orator even then. He graduated from Princeton Theological Seminary in 1876, but returned to pursue special studies for another year, chiefly under Dr. Green and Dr. Wistar Hodge. With the latter especially he had been a favorite pupil and protegee. Their acquaintance ripened into the warmest personal friendship, and he became admirably fitted to succeed Dr. Hodge when God called that great teacher away. But before this he entered the pastorate; first at Wayne, Pa., in 1877; then at the Boundary Avenue Church, Baltimore, in 1880; then at the First Church of Pittsburg, in 1886. His ministry in all these churches was cumulative in the demonstration of the Spirit and in power.

His pastorate in Pittsburg was one of the triumphs of the modern ministry. It showed that even in a "down-town" church scholarship can do more than sensationalism, and that unfeigned devotion to the simple gospel is the only true basis for genuine pulpit power. He gathered into his audience all classes and conditions, gentle and simple, wise and unwise, who sat at his feet and heard his words with delight and were moved to holy living by the vital power of the Word as he preached it. Meanwhile, he was busy in his study—ever the secret spring that fed his pulpit. But he was busy there with other things than those which directly appeared in his sermons. It was indeed marvelous how he managed to be the careful, painstaking scholar in New Testament and Patristic studies, and at the same time so uncommonly simple, free from technicality and close to the common people in his preaching. Many a listener had no suspicion that he was anything else than the popular preacher. But he was far more, as his volumes on Justin Martyr and on the Apostolic Age abundantly show.

Some time, while pastor in Pittsburg, he

was instructor in theology in the Western Theological Seminary, and he was at one time besought for the chair of theology in McCormick Seminary, but in vain. Princeton Seminary called him more than once, and it was only her repeated calls that finally brought him to his appropriate place in that classic school of sound Calvinism.

In 1892 he resigned from Pittsburg amid great lamentation by his congregation and the whole community, and then for eight years he carried forward the work of the department of New Testament literature and exegesis in a manner thoroughly worthy the traditions bequeathed him from Dr. Addison Alexander and Dr. Wistar Hodge. It is indeed a rare record that may be truly made of him that his pastoral gift not only was unabated, but that it was richly developed in Princeton at the time when he was doing his most brilliant and successful work as a New Testament student and teacher. At first he was withdrawn from full pastoral activity, but began to preach very soon and gradually took up pastoral duties, becoming finally the pastor of the First Presbyterian Church of Princeton. Meanwhile his service as professor was carried on with unabated vigor, enthusiasm and success. The students of his class rooms were often his companions. They sat under his preaching and oftentimes with him in his study and at his table, and in all these relations he seemed a prince among men. A Prince in Israel is truly fallen, and no one will know it better than the generation of young ministers whom he trained.

The climax of his career everyone felt must be in the Fifth Avenue Church, to which he came in January, 1900. It was a happy consummation when this church, with its grand historic past, its noble line of distinguished ministers, chose him to continue the Apostolic succession of the Presbyterian ministry in its pulpit. Though not without serious difficulties, its future seemed assured when he came. Already these difficulties had been largely surmounted and he was ready to enter with his people an enlarged sphere of glorious influence for Christ and his Church. But he who walks in the midst of the seven golden candlesticks had a higher post for him at his own right hand in heavenly places.

The Board of Home Missions, of which he was an honored member, and the Board of Missions to Freedmen, where he gave generous service the years he was in Pittsburg, and a dozen other institutions will feel the void left at the Council Board as well as his church and the seminary. His bereaved family and his many friends will feel it still more keenly.

The traditions of his ministry will linger long in the Church. They seem to echo the solemn monition of the Apostle, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word, be instant in season and out of season, reprove, rebuke and exhort with all long suffering and doctrine."

MEMORIAL TO DR. PURVES.

The following memorial was adopted by the Board of Home Missions at its first meeting after Dr. Purves' death:

"Whereas, It has pleased our Heavenly Father to take from his place on earth to his reward in heaven our fellow-member and beloved brother, the Rev. George T. Purves, D. D., LL. D., therefore

"Resolved, That this Board expresses its sense of heavy loss in the departure of one who, during the brief term of his work with us, was a faithful, strong and wise counsellor and co-worker. We will cherish in grateful remembrance his willing service, his gracious fellowship and his noble character.

"Resolved, That a copy of this memorial be sent to his afflicted family and to the session of the Fifth Avenue Presbyterian Church, with our respectful and prayerful sympathy."

Our Work in the Caribbees.

One of the unique features of home mission work to-day is that carried on in Porto Rico and just beginning in Cuba. Our work in Porto Rico began in the summer of 1899. In these two years there has been most encouraging progress. We have missions at four different centres radiating into more than a dozen outstations, three organized churches, with seven ordained ministers, one native helper, four mission schools, nine missionary teachers and one medical missionary.

The work in Cuba is inaugurated this fall by the Rev. J. Milton Greene, D. D., for more than a year our earnest and successful missionary at San Juan, Porto Rico. Starting with three other ordained ministers, one missionary teacher and one native evangelist, we may look hopefully towards a permanent and rapid development there of the Presbyterian Church. More workers are needed in both islands.

The response which is meeting our work is illustrated in a letter from the Rev. James Greer Woods, who was the last of our ordained missionaries sent to Porto Rico. He is stationed at San German, the only interior town where we have a settled minister. He says:

"There is in attendance upon my services a very bright deaf and dumb boy. He is most faithful and regular. Personally I am

devotedly attached to the boy, though, of course, our fellowship is very limited. He is not six years of age, yet he rides the native pony like an American cowboy. He is the most active and daring of the 'undressed kids' who frequent the river which passes by town. He swims like a duck and dives like a feather, as we said in my boyhood days. Sometimes I send him on trivial errands, giving him directions by means of signs, and though I know no signs with which he is familiar, and though he has no way of interpreting my signs save by instinct or natural intelligence, yet he has always comprehended my directions.

"This little fellow, Alonzo by name, is the author of the strongest endorsement of Protestant christianity as in contrast with Roman that I have heard. His mother, placing the boy before her, looking into his face, asked the question, 'Which do you prefer?' and then, pointing first in the direction of the Roman Catholic church and next to ours, awaited his reply. The little boy understood at once, and in his own way answered by facial contortions and gestures with his hands. First he thrust out his lips in disgust as he faced the Roman Catholic church; then he folded his hands and glanced at what he indicated was a saint, which was the little fellow's conception of the Roman Catholic in the attitude of worship. Next he indicated

that the priest, with his back to the worshippers, said mass in an unknown tongue. Finally, glancing at our place of worship, a smile illuminating his countenance, he made clear the following particulars: Every worshipper has a seat, is given a hymn book, takes a part in the service, while the minister reads a book which all can understand (the Bible) and addresses the people in a tongue with which all are familiar. The little fellow was exceedingly graphic and emphatic in distinguishing between our two books, the hymn book and the Bible, and he was clear in distinguishing us from the Roman Church as the Church which had a book which appealed to the intellect, in contrast with attitudes and genuflexions before saints, as practiced in the Roman Catholic Church.

"Do you not think that this deaf and dumb boy has told the real differences between Romanism and Protestantism? I confess when I heard the story and saw it acted out I realized more clearly than ever before that our religion is rational as well as reformed."

Mr. Woods adds: "This town is unquestionably the strongest Roman Catholic centre I have seen on the island. Aquadilla, which is about the same size as San German, has only one church, while here there are four. Since my arrival, precisely a month ago, there has been an almost continuous vaudeville of fast days, first in honor of the patron saints of town, and then, in their turn, in honor of the patron saints of the several wards of town, for every ward is known as Saint or Santa something, instead of First, Second, and so forth."

A Hundred Years of Home Missions.

By the Rev. Samuel McLanahan.

The Presbyterian Church in the United States of America has been a home missionary Church from the date of its first planting, more than two hundred and fifty years ago. The men who two hundred years ago formed its first Presbytery were in spirit and work home missionaries. A chief part of the business of the earliest ecclesiastical courts was to provide preaching for destitute and "supplicating" communities. But the distinct and permanent organization for this work dates from the appointment of "The Standing Committee of Missions" by the Assembly of 1802. From this committee the succession has descended in direct and unbroken line to our present Board of Home Missions.

The last General Assembly appointed a committee to arrange for a proper celebration of this anniversary by the next Assembly. But that the whole Church may become interested in the commemoration of this event, and through such observance may gain fresh devotion to the cause itself, the suggestion is here made that this centennial should be celebrated also in every church on some Sunday of this fall or winter. The following is submitted as a possible order for such services:*

*Copies of this program attractively printed will be furnished free in any quantity by the Home Mission Literature Department, Room 712, 156 Fifth avenue, New York, N. Y.

MORNING WORSHIP.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

Doxology: "Praise God, from whom all blessings flow."

Invocation.

Psalm 145 (by minister or responsively).

Hymn: "All people that on earth do dwell."

Scripture Lesson.

Prayer.

Hymn: "Hail to the Lord's anointed."

Sermon: "What the Presbyterian Church has done for Home Missions and what Home Missions have done for the Church and the country."

Offertory.

Prayer of Thanksgiving and Consecration.

Hymn: "We come unto our fathers' God," or "O God, beneath thy guiding hand."

Benediction.

SUNDAY SCHOOL SERVICE (OR YOUNG PEOPLE'S MEETING).

"Remember them who spake unto you the word of God; and considering the issue of their life imitate their faith."—Heb. 13:7, A. R. V.

Hymn: "My Country, 'tis of thee."

Scripture Reading: Psalm 44:1-8, Psalm 85:8-13.

Hymn: "I love to tell the story."

Prayer.

The Stories of five Home Missionary Heroes.

Briefly told by five members of the school.

Hymn: "The Son of God goes forth to war," or "Stand up, stand up for Jesus."

Map Exercise.

Sentence Prayers for our home missionaries and their work.

Centennial Offerings.

Hymn: "God bless our native land."

EVENING WORSHIP.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."—I Thess. 1:5, 8.

Hymn: "All hail the power of Jesus' name."

Scripture Lesson.

Prayer.

Hymn: "Onward, Christian soldiers."

Address: "Our new-forming communities and the importance of early planting home mission churches in them." (Or as an alternative, "The history of our Church and what the Board of Home Missions has done for us.")

Hymn: "My country, 'tis of thee."

Address: "The peril from irreligion, false religion and vice in our settled communities, and home missions as a safeguard."

Hymn: "God bless our native land."

Address: "The emphasis put upon home missions by the new relations of the United States to other races and the nations of the world."

Hymn: "From Greenland's icy mountains."

Offerings.

Prayer and Benediction.

To secure general interest and intelligent participation the date should be fixed and the participants be engaged several weeks in advance. Early and repeated announcement should be made. The printed programs will be serviceable for this purpose.

Historical material for the suggested sermon may be obtained from the Historical Sketch of the Board issued by it in 1888, from its Annual Reports, and from its current publications. In churches which have been aided by home missions some account of this local feature of the work will be of interest. This class embraces more than four-fifths of all the churches, including some that are now among the largest and wealthiest.

For the "life-stories" called for in the Sunday school exercises, selections may be made from such heroic workers of earlier and later times as Brainerd among the Indians on the Delaware and in New Jersey, McMillan in Western Pennsylvania, James Hoge in Ohio, Whitman, who saved the far Northwest to the United States. Williamson among the Dakotas, Timothy Hill in Kansas, Sheldon Jackson all over the West and the regions beyond, Miss McBeth among the Nez Percés, Mrs. McFarland in Alaska, and a great unnamed host. No particular persons have been indicated in the program, not only because it is so hard to choose, but chiefly to leave opportunity for the exercise of local or personal preference. If possible, the sketches should be original. For information in preparing them recourse may be had not only to the published lives and encyclopaedia articles, but to a series of biographical leaflets which it is understood the Board proposes to issue for the purpose.

The order for the evening service is arranged with a view to the participation of persons other than the pastor. It is desirable that they be members of the congregation, if possible. The addresses should be strictly limited in time, and notice of the limit be given beforehand.

The people should have opportunity for practical manifestation of their interest by their gifts. A definite and practical mark at which to aim is presented in the suggestion that each church give a church offering of at least fifty cents per member to the Board of Home Missions for evangelization. To do this will be to give a mighty impetus to organized home mission work at the opening of its second century. Envelopes and circulars designed to aid in such effort will be furnished by the Board upon application.

"An Open Door."

The opening of Indian lands to white settlers last August has resulted in rapidly changing conditions in our Southwest, and has been the occasion for urgent appeals to the Church for aid in placing the gospel minister at once in the new frontier towns. Our pictures give some idea of the almost mirac-

ulous growth of which details are given in the following letters:

The Rev. Edward B. Teis, of Hobart, O. T., wrote on the 7th of September:

"I entered upon my work here September 1st, preaching morning and evening, relieving two Sabbath school missionaries sent to

"hold the field." Our Church has been well represented here, so far as men are concerned, better than any other, but in equipment we have fared worse than all others.

"We have been sadly hampered for the want of available means. One of the enclosed pictures will give you an idea of our place of worship. We will have uphill work for a time."

"It was a month yesterday since the President's proclamation announced the Kiowa country open to settlement. To-day it is a flourishing town of four thousand. Already there are two hundred and thirty places of business erected or in process of construction. Behind all this is something more than mere 'boom.' For miles on every side is an almost unbroken stretch of tillable land. Six miles to the north is the Cheyenne country, that for the past ten years has not known a failure of crops, and in this year of wide-extended drought has plenty of corn and cotton. Oil has been struck to the west, and to the south is a busy mining camp.

All this has been accomplished without the loss of a single life and almost a total absence of violence. The peace and safety

that prevail here are a constant source of wonderment and remark by all who observe it. There is unbroken quiet save for the ceaseless din of the builders' tools and the constant hum of business. Though the aim seems to be to get into business as quickly as possible, the Sabbath was never better observed than at Hobart.

"Almost every branch of business and profession is represented here. With twenty-three groceries and twenty-two restaurants we need want for nothing to eat, while twenty-one saloons ought to be able to furnish plenty to drink. With living so bountifully assured, dying has not been unthought of. With doctors and drug stores, preachers and undertakers galore, some thirty odd lawyers are enough to insure an interesting time in the space that intervenes between the grocer and the undertaker.

"When the representatives of Presbyterianism arrived on the ground there was already a numerous settlement in Rag-town. To them belongs the honor of holding the first religious service on the temporary site.

"The first night was spent on the sheltered side of a lumber pile, on a bale of hay generously furnished by a deacon of a sister



HOBART, O. T., AUGUST 26, PARTIAL VIEW (MAIN STREET).



PRESBYTERIAN HEADQUARTERS AT LAWTON.

1. Rev. T. J. Irwin. 2. Rev. Theo. Brachin. 3. L. J. Allen. 4. Wm. Baird.

church. A few nights of this kind, with a sprinkle of rain between, was enough to demonstrate the need of better quarters, and the erection of the first church building in Hobart was the result. Since then the building has been enlarged, and I send you a picture of this imposing edifice as it appeared on the church lot (see Church Erection Department, p. 439).

"An organization has been effected and we are patiently waiting means to a further advance."

The Rev. T. J. Irwin wrote from Lawton, O. T., on September 20th:

"The First Presbyterian Church of Lawton, Oklahoma Territory, is really a continuation of the Fort Sill Mission, carried on for years by the Rev. S. V. Fait, of Anadarko.

"The first Presbyterian service was held in the town of Lawton on Sabbath, August 4th, 1901, the Rev. S. H. King, of Pomeroy, Iowa, preaching.

"On Sabbath, September 18th, Dr. Hawley was present and preached morning and evening. On this date ten united with the church.

"The present number of communicants is twenty-nine, with several Presbyterian families here who are not yet settled. The new church has no rich men, but some good

workers. At a meeting of the church officers last week it was decided to try to build a \$2,500 church, if possible, asking the Board of Church Erection to help. The officers are hard at work to raise all the money they possibly can.

"We are now worshipping in a tent. The church lot is worth \$500. The little church means business in regard to a building. The Sabbath school was organized on August 18th, and numbers about twenty-five, all men, or nearly so. Few women are here yet. While the Sabbath School missionaries were on the field they canvassed part of the town. I have been making a systematic canvass of the town and hope to have it completed by Christmas. There are at least six thousand or seven thousand people. The Congregationalists are here, the Dutch Reformed and the Cumberland Presbyterians, the M. E. North and South, the Campbellites and the Episcopalians, also the Baptists. The Presbyterian Church is undoubtedly the strongest organization on the field. I tremble as I take hold of the work, the field is so large, and I have the little towns of Hamlin (at which place we have fourteen members), Richards, McKnight, Park City and Mountain Park to look after until a man can be placed on the field. I ask your prayers."

Young People's Department.

Three times a year home mission letters are sent by this department to all contributing young people's societies. Such letters cover the work of the representatives of the young people in the Alaskan, Indian, New Mexican, Mormon, Mountain and Porto Rican fields, with a special letter for the Juniors. Any who desire these descriptive letters may have them by applying. The following paragraphs are from the October file:

Rev. Mr. Perea, in New Mexico, as you will remember, is right in the heart of Spanish Roman Catholicism, and his letter is full of his efforts to open the eyes of the people to the false teaching of their priests. He writes: "Let me give you an instance of their wonder and surprise when told how ingeniously they have been kept from knowing the truth. Among those for whom I have a deep interest is a family in Los Lentos. They have attended our services and with them I have read the Word; we have sung the stirring Spanish hymns, and have knelt in earnest prayer for their conversion. Recently I took with me my own translation of the 'Anti-Clerical Movement in Spain,' and told them I would read to them interesting news from old Spain, the greatest world power during the discovery of America—a second-rate power now, and why? They were very attentive and expressed wonder and indignation at the tyrannical spiritual power wielded by the priest for ages. I said, 'Here in New Mexico priests are called, even by intelligent Roma Catholics, Christs of the earth! The Virgin Mary represents the church, and the church is the priest. The lighted candles are symbols of the suppression of the gospel light and the substitution of priestly teaching. Images, medals, bones of dead saints and relics sprinkled with holy water are symbols of your slavery. The holy water is perverted truth which turns pure worship into idolatry,' and many similar truths did I give them. They heard me patiently, and often assented, especially when I mentioned the untold revenues of the church, the church lotteries, Sunday bull fights, etc. The head of this family died last week, and the ready assistance he

has always given will be missed by the church. Powerful adversaries are alert and watching every attendant at our services, placing every obstacle in the way. We need not despair, for in due time we shall 'reap in joy.' Do not forget us in your prayers, for the best of workers cannot move the soul without much prayer."

Rev. Mr. Hall, of San Juan, Porto Rico, says: "Evils of superstition, ignorance and vice are as flagrant as numerous. There is but one prime reason why they continue and flourish. The people are without the knowledge of Christ as a personal Saviour. The saints and the Virgin Mary claim every function of importance in the Catholic religion, and Christ is thrust into the dim background. These idolatrous creations usurp every office of Christ as prophet, priest and king. As in every other pagan land, the people are perishing in their sins, for these usurpations have no power to save. The chief source of knowledge is studiously removed from the people. Even Romish editions of the Scriptures cannot be obtained by the masses but idols are for sale in almost every general store on the island. Not only this, but the Bible is branded as a vicious and dangerous book. Just a few weeks ago, in the city of Aguadilla, one of our brightest converts, a young lady, was crossing the plaza with her Bible in her hand. She was accosted by the priest, who demanded what that book was she carried. She modestly replied, 'This is the book that directs us to God and how to glorify him.' His brutal rejoinder was, 'That is the devil's book, and it will land you in hell.' This remark stirred her mettle, and she replied, 'If you would read and live this book you would be a better man,' for his life is a standing reproach. The crowd that by this time had collected cheered her for her grit and sent the priest off in disgrace.

"In every land where the Church of Rome is dominant it fosters ignorance, but especially is this true in Porto Rico. Fully seventy per cent. of the people are unable to read or write. I have been surprised in making out marriage documents to find some who appear as among the best who are unable to read or sign their names. It has been the policy of both the Church and the Spanish government to keep the masses in ignorance; the government that it might grind them under its iron heel; the Church that it might the more easily hold the people in spiritual slavery for mercenary ends. These, both of them, certainly have efficiently accomplished their purpose."

Home Mission Topics.

- NOVEMBER—Mexicans in the United States.
 - a. Special Needs.
 - b. Educational Work.
 - c. Our Churches.
- DECEMBER—The Older States—Mountaineers.
- JANUARY—A Century of Home Missions.
- FEBRUARY—The Indians.
- MARCH—The Treasury.
- APRIL—The New Pacific: The Freedmen.
- MAY—Porto Rico and Cuba.
- JUNE—Alaska.
- JULY—Review of the Year.
- AUGUST—The Foreign Element.
- SEPTEMBER—Forecast and Rally.
- OCTOBER—Mormonism.

NOVEMBER TOPIC:—"MEXICANS IN THE UNITED STATES."

| | Price each. | Per 100. |
|--|-------------|----------|
| Albuquerque School for Mexican Boys.... | .01 | .75 |
| Exercise—Mexicans in the United States.. | .02 | 1.50 |
| How Domingo was Converted (narrative).. | .01 | .75 |
| Presbyterian Missions in New Mexico.... | .05 | 4.50 |
| Santa Fe Notes | .02 | 1.50 |
| Thirsty Land, A (narrative)..... | .01 | .75 |
| Conditions Among the Mexicans..... | — | — |

DECEMBER TOPIC:—"MOUNTAINEERS."

| | Price each. | Per 100. |
|---|-------------|----------|
| Asheville Home Industrial School..... | .05 | |
| Asheville Normal and Collegiate Institute .01 | .75 | |
| Cindy's Chance | .02 | 1.75 |
| Dorland Institute, Hot Springs, N. C.... | .01 | .75 |
| First and Last | .01 | .75 |
| Laura Sunderland School, The | .01 | .75 |

| | | |
|---|-----|------|
| Mountain People of the South..... | .03 | 2.50 |
| Only a Day School..... | .02 | 1.50 |
| Sketch of the Asheville Farm School.... | .01 | .75 |
| Stray Lamb Folded, A..... | .01 | .75 |

Home Missionary Meeting.

Prepared by F. M. Stead.

November Topic: Mexicans in the United States. Scripture Reading: Romans 15.

I. Strength of Catholicism among Mexicans in the United States. Time, 8 minutes. Show by examples the extent to which the priests dominate the people. See "Assembly Herald," Nov. '99, pp. 229-31, 236-7; Nov. '00, pp. 859-60; "Home Mission Monthly," Nov. '99, pp. 6-8; Nov. '00, pp. 7, 13-14.

II. Scenes among Mexicans. Time, 6 minutes. Describe a Mexican beggar, a religious procession, an adobe house, home life, etc. See "Assembly Herald," Nov. '99, pp. 241-2; Nov. '00, pp. 852-3, 855-8, 862; "Home Mission Monthly," Nov. '98, pp. 4-8; Nov. '99, pp. 8-11, 12-16; Feb. '00, pp. 73-4; Mar. '00, pp. 108-9; Nov. '00, pp. 4-6; Mar. '01, pp. 104-5.

III. Extracts from Letters of Teachers among Mexicans. Time, 8 minutes. See "Home Mission Monthly," Jan. 99, pp. 65; May, '99, p. 162; Aug. '99, p. 229; Nov. '99, pp. 16-17; May, '00, p. 146; Aug. '00, p. 227; Nov. '00, pp. 15-16.

IV. Fruits of Work on the Spanish-American Frontier. Time, 10 minutes. Outline: (1) establishment of new churches and schools; (2) numerical growth in communicants and adherents; (3) changes seen in individual lives. See "Assembly Herald," Mar. '99, pp. 169, 241; Nov. '00, pp. 853-5; "Home Mission Monthly," Nov. '98, pp. 14-15; May, '99, pp. 160-1; Nov. '99, pp. 17, 20; Mar. '00, pp. 99-101; Mar. '01, p. 107.

THE BOARD OF HOME MISSIONS

Of the Presbyterian Church in the U. S. A.

Comparative Statement of Receipts for CURRENT WORK (exclusive of Legacies) for the Months of Sept., 1900 and 1901

| | 1900. | 1901. | Increase. | Decrease. |
|------------------------------------|-------------|--------------|------------|-----------|
| From Churches | \$3,009.13 | \$6,858.26 | \$3,849.13 | |
| " Woman's Societies..... | 12.00 | 7.00 | | \$5.00 |
| " Sabbath Schools..... | 267.04 | 364.49 | 97.45 | |
| " Young People's Societies..... | 440.12 | 551.02 | 110.90 | |
| " Individuals, Etc. | 7,474.05 | 2,734.35 | | 4,739.70 |
| " Woman's Board of Home Missions.. | †11,421.52 | †17,026.06 | 5,604.54 | |
| Total | \$22,623.86 | *\$27,541.18 | \$4,917.32 | |

Comparative Statement of Receipts for CURRENT WORK (exclusive of Legacies) for the six Mos. ending Sept. 30, 1900-01

| | 1900. | 1901. | Increase. | Decrease. |
|------------------------------------|--------------|---------------|-------------|-----------|
| From Churches | \$37,384.03 | \$42,740.83 | \$5,356.80 | |
| " Woman's Societies..... | 72.28 | 63.00 | | \$9.28 |
| " Sabbath Schools..... | 4,294.91 | 4,060.27 | | 234.64 |
| " Young People's Societies..... | 2,469.59 | 2,797.92 | 328.33 | |
| " Individuals, Etc. | 23,103.97 | 17,297.38 | | 5,806.59 |
| " Woman's Board of Home Missions.. | †64,066.58 | †75,517.97 | 11,451.39 | |
| Total | \$131,391.36 | †\$142,477.37 | \$11,086.01 | |

* In addition there was received on Legacy account, \$2,770.98

† In addition there was received on Legacy account, \$39,595.84

‡ Includes amounts from Sabbath Schools, Young People's Societies, Woman's Societies, Individuals and Legacies.

HARVEY C. OLIN, Treasurer,

156 Fifth Avenue, New York.

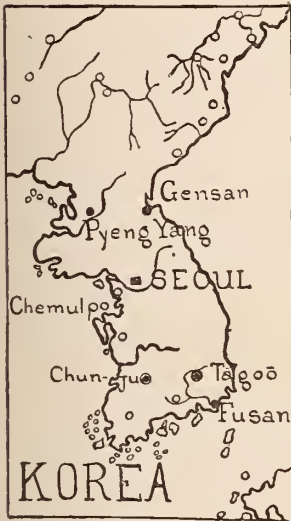
FOREIGN MISSION FIELD.

Korea.

| | Missionaries. | Churches. | Communicants. |
|-----------|---------------|-----------|---------------|
| 1884..... | 2 | — | — |
| 1901..... | 53 | 253 | 3690 |

Happy Ye.

By Rev. James S. Gale, Seoul.



Ever Plenty is the name of a little village in the north land of Korea, tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official; a group of thatched huts asleep, so quiet and still and lifeless they look from the top of the Long Snake Mountain. In the

centre of the village there is a house facing south in which lived Ye Soon-wha, a man famous for drinking and riot and gambling. His son once came and said: "Father, our home is damned." "Our home is what?" said the father, and he took his son by the top-knot and tugged and dragged and beat him, till the village whispered, "There's a big affair on at Ye Soon-wha's." Many days went by, while an old woman of seventy looked out from her darkened soul into a world that a lost son haunted. But she was a Korean woman and had learned to know that she herself was born lost; would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son

of God, was moving among men. People had gone crazy about him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer and keep his brain cool, but the cake of soap was a mystery. What was it, and what would he do with it? He smelt, and the smell was good; he ate part of it, but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on his road home to Ever Plenty. He told his village friends that American food would never suit the taste of a Korean, but that the doctrine was true every whit, and the taste of it just their own. Thus the rumor spread and a year went by.

In a little mud room eight feet by eight, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Korean, Ye Soon-wha, child of many devils. I am told you are come to save the lost, which is me. My name is Ye Soon-wha, worst among men."

When he told me the story I marvelled that God could lead a Korean through such a wonderful experience. "I was at the limit of agony," said he. "Mountains high sin rolled

over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night in the midst of tears, great is his grace, my agonies went out and peace and joy came in. I've been singing ever since," said he, his face, once hard, tender and tearful. He had come with his mother, seventy-two years of age, to pay a call. "You know," said he, "mother's got it; no more idolatry, everything for Jesus. Praise the Lord!"

Ye used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode twenty miles behind him on his way to South Mountain. The picture I still see: perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked the way over the stony road so deftly I could not but think of that other little donkey announced by the prophet five hundred years, that carried him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden! I said to Ye, "How do you get along at the fairs?" "Oh," says he, "mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them he'll say, 'Fine! Tell us how you do it,' but if I say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you; we don't want you here,' and he runs me out of town, he does, hallelujah!"

I heard Ye preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and courtyard, front and rear. Said he, "Men, I've something to tell you. My name is Ye Soon-wha. I was a gambler, a drunkard, a libertine. I was lost altogether till I heard of God, and he forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how he did it? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived thirty-three years and did what God can do. He cured lepers, chased devils and raised men dead for days. Then he died of his own accord, by torture, nailed through hands and

feet. Do you know why? To pay the price of my sins and your sins, and yours, and yours. On the third day he came out of the grave, and he's alive and in heaven now, running the whole world, and he wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear? Trust him and he'll put peace inside your soul. He has for me, and it is better than drink, better than money, better than all the world." "What's he talking about?" asked a bystander. "Who knows?" said one rough-headed fellow. "He's been eatin' foreign medicine and is crazy," said another

Ye and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to his Sunday school; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick so that he was converted ever after. But there was no response, no expression of having understood what I said. An Oriental's understanding is so hidden away in the innermost recesses of his physical being that the words must perforate all sorts of tissue before they reach his soul; his ears are miles from the region of his comprehension; words are heard only as words, not as thoughts. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Ye, but an answer was returned, "Very sorry; mother ill, must stay by her." A week later on the way home we heard that in Ever Plenty there had been a victorious Christian death, mother of Ye Soon-wha, aged seventy-three. My heart sang with joy at the peace and triumph of the Gospel; but when I reached the town this was the story: "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the moksa (missionary). We thought Ye Soon-wha a Christian. Little did we know." Thirteen church members, with faces of sackcloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon (2300 B. C.) . . ." I said, "I don't want Yo

and Soon; I've heard all about them a thousand times. I want to know what Ye Soon-wha has done." "But," continued Kim, "I'll have to begin at the beginning for the moksa to understand." "Then I must pass on," said I. "Son, can you tell what Ye Soon-wha has done?" Son said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are those who wear white clothes." "Next! Kang, can you tell me what Ye Soon-wha has done?" "From the time that he was a boy," says Kang, "he always wanted his own way; he had a mind that didn't care what the people said or pleased." "Is that all you have to say, Kang? Then next." They looked at each other, key mak-yusso (we are gagged). My cook whispered to me, "Ye Soon-wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren, dry your tears and let's be happy." "No, no," said they; "this will ruin us. The moksa must make him put on mourning or the church will go to pieces." I called Ye Soon-wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going round uncombed like a warlock, mumbling, 'I've sinned, I've sinned?' It's devil-pidgin, every bit, hat and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say mang hasso (I am damned)." The church fathers slunk home, saying to themselves, "We hate him not because he has done wrong, but compared with us he is a mighty man of valor."

The funeral day of Ye's mother came round and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it a day to tell for the Gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night a messenger came to see me. There had been a fight at the funeral. Would I call Ye's friend and inquire? "Chun," said I, "what's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the moksa hears he'll understand." "Tell me, then, and don't begin with

Yo and Soon, but give me just what happened." "Then," says Chun, "we read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all. Give her a lift. Shoo! Send her up to glory. If she falls, catch her on the fly.' I concluded he was a man to be dealt with, so after the funeral was over I cut a stick and went into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up, and said he'd never do so again. You remember Mr. Moody," concluded Chun. Thus the church passed through two crises in its history.

I was absent six months and then went back to the dear old north land where so many kindly faces waited. The moksa's impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little grayer, a little gentler, a little nearer the kingdom, came out to meet me, among them Ye Soon-wha. The days flew by all too swiftly, and I was to leave this time for good. Kim, who once hated Ye because he wouldn't don sackcloth, said, "He's number one first among us." Then, when we reached the parting of the ways, "Moksa, I'm so sorry," said Ye, "but we'll all come to see you in the capital and have a jubilee." "Come," said I; "stay with me and tell the people in the great city what God has done for you." Ye never came. Outside of Ever Plenty a foot-path skirts the hills; in and out it winds, until all huts are left and you are alone among the mountains and the pine. So far off and still some might pass it by and never see; but oh, how sacred a spot it is! In the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Ye Soon-wha's mother and Ye Soon-wha.

We, too, are waiting, waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of his countenance we shall look among the groups of those most exultant for a certain Ye Soon-wha, a Korean, once child of many

devils, but by the grace of God gloriously redeemed.

The New Station at Syen Chyun.

By Rev. N. E. Whittemore.

I have been wanting to write you ever since the close of our class here, early in the month, but was too busy going off on my last short trip to accomplish it, and since my return Dr. Sharrocks and I have been busy getting his house started. The class in most ways was a great success and resulted in a great advance in our force of workers. The attendance this year was well in advance of that of previous years, the total enrollment being 409, with an average attendance of 257, I think it was, or at any rate over 250. This, too, please remember, was entirely self-supporting, the only aid that I gave them being two ven (\$1.00), when they, the local church, was taking a special subscription for the expenses of the class, which were quite heavy, as they had to heat a large church building constantly, besides two additional rooms for extra sleeping quarters, and also pay the board for some of the Korean helpers who acted as assistant teachers. The interest throughout was splendid, and the desire to study was most gratifying. Their participation, too, in the evening conferences on practical religious and ethical topics was very animated and showed they have departed from their old ways of regarding things, such as child marriage, education, etc., but the most striking thing about the gathering was the starting into operation of their Home Missionary Society, some of the funds for which had been given last year. But enough funds being on hand, a missionary was selected by ballot, subject, of course, to my veto, and after the class was over, Kang, the preacher, as we call him, started off on his trip, but in about two weeks returned for more books and reported a goodly number of new believers gathered in two places.

The whole northern section of the province, as yet practically untouched, is almost as ready for the Gospel as the lower portion, and as soon as we reach it it will undoubtedly yield large harvests for the Master. Mr. Leck will very likely take the east-

ern part of the province, between here and the southern province, and I the western, as far as the Yaloo, but even if we both run our fields along ways north there is still an enormous field left, and we very much hope the Board will be able to send us enough workers so that we here in Syen Chyun may get our other clerical worker this next fall, if possible, so that he may be ready for his field before it is way ahead of him.

Dr. Sharrocks is not building this first house on what most of us consider to be the choicest site, as they are rather higher, but on a very good one right opposite, as there was a little danger of stirring up feeling if the first house was put so high up on what is considered by some to cover the dragon of the city. He is very well pleased, however, with his site, which is a very nice one indeed, and commands a fine view of the town.

On my last trip I baptized thirty-seven adults and received forty-seven as probationers, and had on the whole a pretty successful trip, but had one case of a so-called Christian burning two spirit houses. When I insisted that the money which the village authorities demanded should be paid, some of the weaker Christians thought it a terrible victory for the devil. The groups, too, in that section, are in a rather chaotic state, owing to their having split off from the older group without sufficient instruction, and they are somewhat at odds amongst themselves, but as we now have a helper for that one county alone, I hope that the thing will work out all right in the end and all true believers be kept together. I also had to depose from office two deacons who hadn't thought it necessary to follow the moksa's advice on the question of early marriages. I give these last details so that you may not think that our work out here is all sunshine.

The First Christian Academy in Korea.

By Rev. W. M. Baird, Pyeng Yang.

The beginning made in educational work in Pyeng Yang would have been impossible except for the foundations laid in the evangelistic work. The natural order, evangel-

istic and then educational, having been followed, a natural demand for a Christian as opposed to a secular education has been created.

Self-supporting pupils on fields have been so rare in the majority of cases that the support of boys and young men at foreign expense have usually been thought necessary. I am profoundly convinced that the effect of this system has been pernicious in many cases. I therefore record as one of the greatest joys of the year 1897-98 the conviction long held as a hope, now known to be a fact, that Korean Christian boys were willing to lay aside their aversion to work, and the natural pride of the scholar class, and earn for themselves an education by hard, disagreeable labor.

Remaining with us from this meagre first year's trial was a band of desirable boys, forming the advanced class, and the real nucleus of the academy.

During the following year Mr. Swallen reported the enrollment increased to twenty-eight, with an average attendance of sixteen. The year's work convinced us of the demand for an education on the part of our people, and of the immediate need for a school building, apparatus and all the other paraphernalia of a school, which up to the present we are entirely lacking. Consequently he closed his connection with the school with a most generous gift of 1,800 yen for an academy building. It was the impetus which was needed to crystalize station sentiment, and immediate plans were commenced for a suitable building. Taking into account the possible development of years to come, a site was chosen not too near the mission premises, and on a fine elevated spot in the open field, where it need not be crowded by neighboring native buildings. A good body of land suitable for the uses of the industrial department lies adjoining the school site.

The local control of the school was placed by the station in the hands of the executive committee, consisting of the principal of the academy, two other missionaries and two Koreans chosen by the station. The plan contemplates the joint co-operation of foreigners and natives in the development of the school from the very first, and looks forward

to the time when, like all the work, it may be turned over to the Korean church for support and control.

A tentative curriculum covering five years was adopted last fall for the academy, and with it a course of study covering six years and graded so as to prepare pupils for the academy, was adopted for the primary schools. In a land where text-books are so few, and where conditions are so different from those in America, the work of preparing a curriculum is neither the least important nor the least difficult part of foundation laying. The course of study for the primary schools was sent out to all the country churches as models, and has been partially



MISSIONARY RESIDENCES AT PYENG YANG

introduced into a number of our church country schools, as well as into the lower schools here. By their request it was sent to various members of the other stations, with the hope that it may be one step toward securing uniformity in all mission schools. Great care was exercised lest we should fall into two dangers to which mission schools are liable: (1) That of using so many text-books chosen from the heathen classics that the influences of the school become virtually heathen; and (2) that of not substituting for the classics any text-books of sufficiently high grade to exempt the course of study from the charge of being childish and insipid.

On September 25th, 1900, the school opened, with a total enrollment of thirty

pupils. It has since grown to an enrollment of fifty men and boys, the average being twenty-one years. Applicants who were refused admission must have numbered at least fifty more, and many more are known to have been deterred from applying from the knowledge that the standard of entrance would debar them. All districts are represented in the enrollment. One boy whose home is at Eui-ju, nearly two hundred miles away, came back after the Christmas holidays, accompanied by three new applicants, and two others had already applied from the northern region. Only one of those could be received, he supporting himself. The rest trudged back through the snow, a week's journey, after first declaring their intention of coming next fall.



BLIND PREACHER AT PYENG YANG AND THE YOUNGEST CHURCH MEMBER.

This result has not been accomplished without effort, and is partially due to two precautions: (1) Pupils were discouraged from applying who did not plan to take the full five years' course of study. (2) The co-operation of all of the missionaries, helpers and church leaders was secured in selecting from among the candidates for admission only those who were best qualified mentally, morally and spiritually for admission. None were received without a recommendation from the missionary from whose district they came. Perhaps it is due to this double or triple system of selecting that no cases of discipline have been necessary during the year.

Suitable Korean teachers are, at this stage of the work, very difficult to secure. They can be hoped for only as a product of several years' study in the advance school work. A Christian teacher of long experience in Korean schools is employed to teach the Chinese character. One of the advanced pupils, who entered school in 1897, is employed half the time to teach beginners in arithmetic and geography. The co-operation of all the advanced pupils is also secured, without remuneration, in teaching beginners at certain specified hours each week. Pupils, instead of shirking this duty, have requested the privilege of teaching the others. By securing their sympathy and co-operation the school has become a beehive of industry day and night, and future teachers are doubtless making in the process.

Believing that the character of inducements held out to the pupils will materially affect the character of the school as Christian or otherwise, secular inducements, such as the teaching of English, teaching of trades or professions, which would open up the prospect of tempting worldly positions, have not been offered.

Efforts have been made to develop still further a desire for a Christian education, and to call the attention of the native Christians to the academy as a place where such an education could be secured. In this we have tried to commence at the beginning. One of the steps taken was to encourage the establishment on the basis of almost entire self-support of primary school in the local churches.

Up to the present time no school buildings worthy of the name could be provided, recitations having been held in a small native building in the sarang, in private houses, or wherever room could be found. The academy building, now being erected under the efficient management of Mr. Lee, not only gives great satisfaction in the prospect of having a suitable place for work, but is an advertisement to the Koreans of the presence and estimated importance of the school. While it is true that large buildings are not necessary for starting a school, yet it goes without saying that suitable buildings and apparatus greatly facilitate effectiveness after the school is started.

It is gratifying to us that large sums of money were not appropriated for its up-building from the moment of its inception, and that the money of the church has not been squandered on an expensive and useless experiment. Beyond the cost of one native teacher, fuel and a few incidentals, the experiment has been made without expense to the Board.

In meeting the general expenses of the school the financial co-operation of the Koreans has been partially secured this year, and it is believed that they will contribute more and more to its support as the churches receive benefit from it. January 20th was set apart as a day for taking collections for the incidental expenses. Contributions have been received from twenty-one churches amounting to fifty-three yen and fifty-nine sen, and several groups yet to be heard from. Pupils supporting themselves in the school by money pay 150 cash per month as tuition, which up to May 1st amounts to twenty yen, seventy-five sen.

Of the pupils enrolled, thirteen are from the city of Pyeng Yang or the vicinity, and thirty-seven are from the country groups. We have no dormitories, but pupils are required to board at houses approved by us. Good board has been secured all this year for 1,610 cash per month (a little less than 2 yen 50 sen).

The manual labor or self-supporting department is not the academy, but an apartment connected with it. The pupils in it are as really self-supporting as the others, and we are at a loss to distinguish between those who support themselves by the money and those who support themselves by their labor. Each pupil in this department works the half of each day, for which he is provided with his food. His clothes and books he provides himself. Nineteen pupils, or a little less than half of the pupils enrolled, are now in the industrial department, and the same proportion has existed throughout the year. Three of the boys have taken an apprenticeship in the printing press room, and can show as a result considerable knowledge of the printer's trade, besides printing 11,150 sheets of the Sabbath school lessons, letters to the churches, hospital notices, etc. Most of

the time spent here was in learning the trade, and they are now ready to do better things. The other work done by the boys has been various, including the following: Working out by contract, road making, teaching in the lower schools, janitor and other work for the school, bookbinding, hat making, making straw rope and straw shoes, preparing materials for the academy building, and copying characters for the Sabbath school lessons. It is very evident that much of this labor, while it saves money, is not productive of a financial income. Though the student from his standpoint renders an equivalent for his



A KOREAN SCHOLAR.

food by his labor, yet for lack of a better equipped industrial plant, or because the labor was given at that time of the year or in a kind of work in which labor could not be made productive, the department itself has not been self-supporting and has been made possible only by the gifts of friends here.

LOWER SCHOOL AT MISSION COMPOUNDS

While the lower school is no part of the academy, yet it is greatly benefited by being in close touch with it.

At the first meeting with the two Koreans who act with me as trustees, they expressed

doubts as to whether a school could be maintained here, unless a schoolhouse could be entirely provided, and more than one-half of the running expenses assumed by the mission. They argued the fact of the absence of any well-to-do patron in the neighborhood to back their efforts. They were induced to try, however, and were themselves astonished at what they were able to do. The school began the year with no building of its own, and as its numbers increased, the borrowed house in which they met soon became insufficient even for sitting room. The parents were greatly pleased with the changes attending its conversion from an ordinary native to a graded school. The great need of a building was discussed with the trustees, and they were asked their opinion as to whether half the necessary money could be secured from the Koreans at a public meeting. Shortly afterward, at one of the monthly meetings of the parents, the matter was presented to them without my knowledge, and they volun-

tarily subscribed 182 yang (27 yen 49 sen) for a school building. Their pleasure knew no bounds. The money was invested in the building in which the school is at present being held, and they are expecting to add to the sum until they are able to buy or to build at least half of a suitable school building. Of all the other expenses of the school, aggregating \$150, and including twice repairing their school buildings, they have borne half.

Medical Work in Korea.

By J. Hunter Wells, M.D., Pyeng Yang.

If the object of this article was to recount the surgical successes which we have been enabled to accomplish the past year it would be a thrilling record. Four hundred and eighty-four important operations, 13,618 different persons in attendance at the hospital, 5,990 of whom were patients, the rest being medicine buyers and friends or relatives of the patients, was the year's record.



TEMPORARY DISPENSARY, TAIKU, KOREA.

Of the operations 17 were for the extraction of cataract, and 14 iridectomus, with 27 other important eye operations; 3 thigh and 2 leg amputations, 26 tumors of all sorts and sizes, on different patients, removed, 36 severe general operations, and the rest all within what is above minor surgery, too technical and too numerous to mention.

We have established here, after some five years' hard work, mostly very pleasant, a missionary hospital which, except in its meagre amount of money from America and the inexcusable lack (we couldn't buy things, having no funds) of drugs and equipment, a little institution which will bear comparison with any of its kind in the world. 'Twould be a pitiable comparison for our financial standard is, of necessity, set so low that one wonders that we can get such brilliant surgical results in such poor surroundings. Marble floors and walls and ceilings, enamelled beds with nickel-plated knobs, X-ray outfits, a staff of trained nurses and a doctor or two to assist would be fine! But these things can hardly be expected, nor should they be, as simple mud wall covered with plaster and enamel, a thoroughly seasoned matched floor and beds on the stone, covered with oil paper floor, according to national custom, more hygienic, more acceptable to the Koreans, and more appropriate in many ways than feather or wire beds, and natives trained to assist and to nurse. For after all, it's a question of expense, and we ought not to expect a one-dollar standard in a country where ten cents standard holds good. All this, however, is aside.

The object of the hospital and dispensary is the propagation of the Gospel and to reflect the quality of mercy which is supposed to be part of the Christian faith.

It is my opinion that the work of the hospital, having been enthusiastically pushed, from the first, has been one of the greatest if not the greatest of the human factors to account for the success of missionary work in Pyeng Yang, which success is, as you may know, the greatest recorded at this time anywhere in any mission field. From less than 100 adherents in 1895, when hospital and dispensary work was first started here, the record

of our station alone shows over 11,000 adherents.

The \$400 a year, and it ought to be twice that sum, even for the exhibition of true charity and the salary of the doctor, enables the Presbyterian Church to render an account for its talents far out of proportion to the sum invested. And not only in this respect, but the exhibition of the Christian spirit, the direct saving of many souls, the continuation of a great and good work, are kept up. The sum asked for each year and granted by a mission jealous of the use of any funds not used directly in evangelistic work, is but \$750. The ever-crippling cut brings it down to about \$400, and the uncertainty of even the \$400 makes us have to have a hand-to-mouth policy in the financing of the institution. The Koreans and well-wishers on the field provide two-thirds of the expenses, and we ask from America this \$750 a year for true charity only. Out of 13,000 people, mostly sick, who come yearly, even the application of \$750 in potions, plasters, balms and sedatives, is but a few drops in the bucket.

But it's a glorious work, even with the financial restrictions, and one of the agencies used so successfully here in Korea for the propagation of the Gospel which the church at home ought to help more, especially with its prayers and sympathy, and a little more with its money. Forty dollars will endow a bed for a year. We have no endowed beds, and if we had but two we'd feel blessed. Small favors thankfully received and increased a thousand-fold when they are applied to the fine opportunities always open.

A Trip from Seoul to Whang Hai Province.

By Rev. S. F. Moore, Seoul.

A large part of the country work of Seoul station is in the above-named province, the Pai Chun circuit mentioned in this letter being about 230 li by land. Sampans go every day, and 15 cents gold is the fare for an ordinary passenger. By paying say double fare for yourself and helper you can reserve the small apartment at the front of the boat for yourself. This is just high enough to sit

up in at the highest place, and one can be fairly comfortable and can do a bit of reading and writing.

There is also a good opportunity for seed-sowing, as you have an audience of from a dozen to twenty-five people who cannot get away if they wanted to, and as they have nothing to do but smoke their pipes and talk, they are usually quite ready to listen, and those who can read take tracts. A favorable wind may bring you to Pai Chun in twenty-four hours or less, while if the wind is contrary it may take two or three days to get down. The tides are very high, and as these boats cannot go against the tide, there is also opportunity for seed-sowing in the villages where you wait for the tide to turn. Arrived at Pai Chun, we hire an ox to carry the load



A GROUP OF YOUNG MISSIONARIES, KOREA.

of bedding, books and food which it is necessary to take. The first night we spend at Sanipat, where are four families (twenty-six souls) who have been meeting for Sabbath worship for three or four years. These men have left off idolatry, drink and gambling and such heinous sins. One of them, Mr. Cho, formerly taught the neighborhood boys to read and write Chinese, but the parents would not send their boys any longer after he became a Christian. These men and some of their sons manifest a good knowledge of the great facts of the Gospel, and we are sorry that they think it necessary to go to work after the Sunday morning meeting. They are all very poor and say that they have to exchange work with heathen neigh-

bors, which makes it impossible to keep the Sabbath holy. We say what we can to show them that they are mistaken, and regret that because of this they cannot be baptized and received into the church. Their huts now are too small for their wives to unite with them in their Sabbath worship, and they hope to build a little house next fall where all can come together. Our next stop is at Upun, where we spend the Sabbath. The little chapel here is quite full, about fifty being present. The women's room is smaller than the men's, as there are about twice as many men as women. These people all keep the Sabbath and are diligent in Bible study, and it is our privilege here to examine and receive to baptism six men, four women, one boy and four infants. Seventeen men here have given 1,000 cash each (equal to the result of three days' labor) for a fund to be used in evangelizing the towns round about. This money is now put out at interest, and when fall work is over the leaders will be sent out to preach and distribute tracts, their expenses being paid from this fund. Twenty li from Upun we come to Mu-Hak-kol, where they are building a little chapel. Here ten men and five women are examined and received to baptism. The total number of the years of their probation is forty-three, or almost three years each. One of the women is Mrs. Im, nineteen years of age. Three years ago, on my first visit here, she wept bitterly. I spent the night at her father's hut, and in the room where I slept was an altar and the ancestral tablet of her recently deceased mother. A few men were meeting there for Sabbath worship at that time, and her father said next morning that he wished to destroy all his fetishes, so this was brought out with others and consigned to the flames. At that time Mrs. Im was still a heathen, and she sobbed and cried, declaring that the spirits would be angry, and some dreadful calamity would come upon them. (This is the feeling of all these people at first.) Now, when she was reminded of that occasion, she smiled, and said that God had now taken away her dark heart. These people are all farmers and very poor. They thought that building the Lord's house on the Lord's day would be all right, and af-

ter morning service all set to work. As many of them depend for daily food on daily wages, and find it difficult to spare the time on other days, I felt a good deal of sympathy with them, but called their attention to the commandment which requires men to rest, saying, "Thou shalt not do any work." At Kampaoui, ten li farther on, there is to be a wedding soon. It would have taken place a couple of years ago but for the rule adopted by the mission that missionaries would not sanction marriages where the groom was under eighteen or the bride under sixteen years of age. The mother-in-law in Korea is anxious to have some one to help her do the work, and so believes in early marriage. After some discussion it was decided to dispense with the usual painting and powdering, which is carried to such an extreme in Korea that the bride is often almost unrecognizable. It was also decided that the men would hereafter use polite form in speaking to their wives and have their wives reply in the same form, as to equals, instead of the old way, where the men use low form to the wives, as to inferiors, while they reply in high form, as to their superiors. The Korean kitchen is nothing but a shed, with a dirt floor, and it is the custom for the women to squat down there in the dirt to eat their meals, while their husbands sit comfortably in the room, with their food on a small table. This matter was also discussed and it was decided that the wives henceforth come in and eat with their husbands in comfort. After the discussion was over and the vote taken, the women, who were sitting in the next room listening, some of them in sight through the open door, were asked whether they approved of these resolutions. At first no one replied, and one of the brethren remarked that if the sisters objected to these innovations perhaps it would be better to go on in the old way. Upon this one of the women replied that the decisions arrived at had seemed to them almost too good to be true, and they were so overcome with joyful feelings as to be speechless. It was remarked by one of the men that the neighbors would think it very strange and would say worse things about them than ever (referring to the reviling persecution which all believers endure).

The next group is at Pong Tong, less than ten li away. This station is separated from Kampaoui by an inlet which is fordable at low tide, the water coming above the knees. Here we were glad to find that Mr. Cha had entirely given up drinking "sool." On our former visit he smelled so of this beer that we felt his faith to be questionable. He is a well-to-do farmer, and now he and his three married sons and two other men were deemed ready for baptism, and also the wives of three of them. They have been believing from two to three years, and their Sabbath meetings are held at the house of Mr. Cha, where two rooms opening into each other make it possible for the women to participate in the services. We were glad, also, to find on this trip that brother Kim, leader at Kam-



THE SARAI CHURCH.

The first church erected entirely with native funds.

paoui, and Brother Yi, leader at Sampomal, had stopped using tobacco, which is universally used in Korea. Even among Christians non-users can as yet be counted on one's fingers. Mr. Yi said that when he waked in the morning he always felt around for his pipe the first thing, and when it was lighted he thought he would like to read his Bible, but it didn't seem right to read it while smoking. So he would wait till he got through with his pipe, and then perhaps there would be something to do, and the Bible reading would go by the board. The amount of money that went up in smoke in the course of a year also appealed to him as a sinful waste. Having smoked ever since they were boys, for the first week or two it was exceedingly trying to do without it. Their food

didn't taste right and "they felt like they had lost something."

We came back seventy li to the landing and after two days of sampan life are at home once more.

"Brethren, pray for us."

The Chinese Situation.

By Rev. J. H. Laughlin, Grand Canal, China.

Dr. Brown had not received the news of his mother's death when I parted from him, a month ago. I know from experience the shock of such news. Of father and mother, and three days ago my elder daughter—my sweet Mary—it has come to me. Most of those I have loved most dearly are already on the other side, although I still feel young. But God is making no mistakes. With the sorrow he dispenses his consolations. Possibly I am peculiar in my make-up, but the living separations are harder for me than those caused by death. The latter have been caused by a power outside of myself, and I am relieved of responsibility. They are irrevocable, too. But the former, for which I am responsible, keep rising up before me with the perennial query, "Did you do right to cause them?" or "Haven't you kept them up long enough?" When, at the funeral of her sister, I hear of my little living girl convulsed with sobs, exclaiming, "Oh, if papa were only here," I confess it shakes the very centre of my heart.

The situation in North China improves daily. Everywhere I meet with encouragement.

Ts'ing-tau was my port of entry into old Shantung. Mr. and Mrs. Bergen are our Presbyterian permanent representatives there. Enough, I think, in view of the fact that it is German territory, and two German Protestant missions are commencing work on a grand scale. In addition, I found temporarily residing there the refugees from the interior—Mr. and Mrs. Chalfant, Mr. and Mrs. Mateer, Mrs. Faris and Mrs. Johnson and her three children. The gentlemen were at their interior posts (Messrs. Chalfant and Mateer being just back for a few days), and the ladies longing to get there, too.

Dr. Lyon, our new doctor for Chi-ning,

had been in Ts'ing-tau studying the language since February. He decided to accompany me, and we made preparation for the trip.

Before we got started Dr. Arthur J. Brown came along and joined our party for his tour in West Shantung, the first in that region ever made by a secretary. By the way visits were made to the bare walls of our once beautiful Wei-hien Station, to the three English Baptist stations of Ch'ing-chou-fu, Chou-tswen and Chou-p'ing, the first of which had been reported as largely destroyed, but was found safe so far as the buildings were concerned, the missionaries having lost personal property to the amount of more than four thousand pounds' worth; to our Chi-nan station, where there had been little loss of any kind, and to the city of T'ai-an-fu, where missionaries of the English Church and American Methodists and Baptists (Southern) are established. Personal property, too, but a great deal of that, had been the only loss there, too.

At last, on the 14th of June, we reached Chi-ning. No missionary had been with our little group of native Christians hungry for fellowship and shepherdship as they met us outside the north gate of the city. One could not help feeling glad to be among them, to have the privilege of helping them once more.

Their story, collectively and individually, was full of interest. The officials, appealed to in behalf of the property and that of church members, responded by ordering the latter off the premises, so that the buildings might be closed and sealed officially. Some of the members then had a hard time finding a place for the soles of their feet. People at other times friendly were now afraid to receive them. But the officials helped them, too, by issuing proclamations of the proper sort, so that our city members may be said to have escaped scot free.

In the isolated country stations they suffered more, yet nothing to what the Catholic Christians suffered, against whom the spleen of the Boxers was mainly directed. Some of these were killed; many had their property destroyed; while our people generally escaped with the payment of a fine. One, indeed, was beaten, first by a mob, afterwards by command of a hostile official, and then imprisoned three months, but I think his

own imprudence brought it on him. Just when the fanatical fury of the people was at its height this man innocently started out on a voluntary preaching tour among the neighboring villages. That the tour ended abruptly, as above, is not surprising.

Only two of our hundred and forty members are charged with recanting; and after hearing their story one cannot help but admit that there were extenuating circumstances in their favor.

One allowed a small idol to remain about his premises for a period of ten or twelve days. It was placed there, not by himself, but by a friendly Taoist priest, who wished to save the Christian and his family from the cruelties of the Boxers. It was not worshipped, not even allowed to remain in the position of honor where it was first placed. But in hope that the Christian-seeking Boxers, seeing it, might pass on, it was, as I have said, permitted to remain in the house.

The second case was similar, except that the friends were relatives who belonged to the Boxer organization, and that, instead of an idol, they ensconced themselves on the premises. For some days they lived there, worshipping their false gods, practicing their drill and incantations. The Christians took no part in these ceremonies, but allowed them to go on, and during those days paid for the food and drink and incense of the friendly but misguided relatives. What would you do with these too weak Christians?

My month at Chi-ning was spent in listening to stories like these, gathering up a year's financial accounts, sending out my native helpers to the several parts of our large field, making plans for extensive operations in our buildings, so as to make the station more helpful, preaching and conducting prayer meetings. We look for great things in China in the near future.

Good News from Siam.

By Rev. J. A. Eakin, Bangkok.

THE CHRISTIAN UNITED BANK.

Quite a number of our Christian young men have recently begun to feel the need of saving up their money. There are no savings banks in Siam, and they found it much easier

to spend than to save. They invited a few reliable outsiders to join them and organized the Christian United Bank. The manager is an elder in the First Presbyterian Church. The treasurer is also a member in one of our churches. Money is received on deposit in any sum, without interest, and can be drawn only by a check signed by the manager and treasurer. After a certain sum has been placed to the credit of the depositor, if left as a fixed deposit, the usual bank rate of interest may be allowed. It is interesting to see this first token that the Church of Christ in Siam is increasing in financial strength. Although the enterprise has only been started, the deposits already amount to thousands of ticals.

NEW BUILDING FOR THE CHRISTIAN HIGH SCHOOL.

The second event to be mentioned is the breaking of ground for the new buildings of the Christian High School on the fine site bought and presented to our Board by the people of Siam for that purpose. Thanks to the generous aid of Dr. Dunlap in devoting a large part of his home furlough to raising a fund of \$10,000 gold, we are able to go forward and erect three new buildings this year, two for the school and one for the dwelling for the principal. This will be barely sufficient to provide for the work we now have, when removed to new location, without any enlargement. Our opportunities in the new place will be so largely increased that enlargements will be necessary in the near future. We take this occasion to express our gratitude to our friends at home who have so liberally contributed to help on this work. The school is now open after the long vacation, and the enrollment for the new year bids fair to be the largest in the history of the institution. All the current expenses are met this year by the revenues received on the field.

A NEW CHURCH BUILDING.

Another important event is the recent congregational meeting of the people of the First Church, at which it was decided almost unanimously to go on and erect a building on the new site purchased some time ago, near the site of the new school buildings mentioned above. According to the plan adopted at the meeting, the building is to

have an audience room thirty-six by fifty feet, with a Sunday school room twenty-eight by thirty-six feet, opening into the former, with sliding doors to be raised and lowered. It is to be built of brick and teak wood, and will cost not less than 12,000 ticals, or nearly \$4,000 gold. Rev. Yuan, the pastor, enters upon this forward movement with faith and courage, although there is not a wealthy member in his congregation, believing that the Lord will provide. This is the first time that the Protestant Christians of Bangkok have attempted to build a church for themselves.

AN INTERESTING FAMILY.

About twelve years ago a Chinese merchant in the city sent his son to study in the Christian High School. The boy passed through the required course of study and was graduated, but owing to adverse home influences he did not become a Christian. He was sent to China to act as buyer for the firm. After a year he returned and asked his father's consent to his studying medicine with Dr. Toy. For some time the father opposed this move; but at last his consent was gained. Afterward the young man became a Christian and married a Christian wife, the daughter of Rev. Yuan. He gave up medicine and engaged in business. Meanwhile the two younger daughters had entered the school at Wang Lang. In course of time they accepted the Christian faith and wished to be baptized, but their father forbade it. They bowed to his will and waited, serving the Lord in their hearts and their lives. Now the father had been converted, and he, with the two daughters, expects to unite with the church at Wang Lang at their communion next Sabbath. Two other pupils of the school have also asked to unite with the church at the same time.

Notes on Korea.

By Rev. George Leck, Pyeng Yang.

The station gave all the work of building to me a few weeks before Mr. Lee sailed for America. Some of it had been started, and since that time more has been begun. At present we are building the Boys' Academy. The addition to the largest church is now about completed. An addition to the hospi-

tal, a small house for Mr. Moffett (private funds), and we have just finished the digging and walling up of a well forty feet deep. You may know from this that I have been busy, have not had time for language study that perhaps I should have had, but am in a position where I am obliged to use what I have, and gradually get more. I am very glad now that I was obliged during my school days to work at carpentering. All the knowledge, especially practical working knowledge, that a person has is usable on a foreign field.

I was out with Mr. Moffett on Sunday to a group thirty li away, where he baptized sixteen and received thirty-five catechumens. In addition to this, Mr. Moffett made a ten days' trip west and northwest. He says it was a perfect delight, and the harvest was a rich one. He visited eight groups, baptized thirty-six and received 101 catechumens, established a new group, noticed the establishment of two more schools, found that the Roman Catholic aggression had lost its power, and that three of those led astray had returned repentant.

In the city the month marks the opening of the new wing of the church, with accommodations all told for over 1,200 people. Both Sabbaths the building has been filled and there is still an increasing interest.

By Eliza M. Howell, Pyeng Yang, Korea.

I have just returned from station meeting, where the final report of the work of Pyeng Yang Station for 1900 and 1901 was read and it is wonderful.

Three years ago there were seventeen training classes held; last year fifty-two, and this year seventy-three. Progress along all lines sums up the whole report.

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New York.

Death of John G. Kerr, M.D.

With great sorrow the Board announces the death of its veteran medical missionary, John G. Kerr, M. D., who died at Canton, China, August 10th, 1901, after an illness of five weeks.

Dr. Kerr was born in Ohio, in the year 1828, and was appointed a medical missionary to China in 1853; he remained on the field until 1876, when he came home to educate his children. He remained in the United States until 1878, during which time he was engaged in missionary work among the Chinese in California. He returned to his work at Canton in 1878, and with the exception of the usual furloughs in the United States, he labored with wonderful fidelity and success until his death, completing a service of over forty-four years.

During this period he published twelve works, of thirty-two volumes, on medicine and surgery, besides contributing to many other lines of Chinese literature. His great work was in the Canton Hospital, which he built up from a daily dispensary. During the last few years he was deeply interested in providing a refuge for the insane, and at the time of his death had a building accommodating fifty patients.

It is impossible in a brief sketch to give more than a glimpse of the life work of Dr. Kerr. He has gone to his reward, but his works will remain as monuments to his memory. Thousands of Chinese have already been out to visit his grave, and seem inconsolable at his loss.

Christmas Carol Service, 1901.

The Board would repeat its notice of the new Christmas Carol Service for 1901, and urge most earnestly that the arrangements for the Christmas Service should include a full use of this beautiful service. It has been pronounced the best ever issued by the Board, and the best is none too good for the great cause this Service represents. Free copies can be had on application to Leaflet Department, Presbyterian Board of Foreign Missions, 156 Fifth avenue, New York City.

Presbyterian Missionary Campaign Work in 1901.

By F. M. Stead.

Eleven men and women who hope soon to go to the Foreign Mission field have been visiting the churches in different parts of the country during the past summer. They have been working under the auspices of Presbyterian Committees on Foreign Missions, and have done most effective service. They delivered 660 missionary addresses in 292 churches and held conferences with 332 missionary and other committees of young people's societies and with woman's societies. They organized 17 missionary and C. E. societies and started more than forty study classes among young people. They persuaded forty Endeavor societies to devote one meeting every month to Foreign Missions. They introduced in Sunday schools and Endeavor societies 124 special missionary libraries containing from ten to twenty volumes each and valued at \$1,218.70. The campaign workers introduced a systematic plan of giving for Foreign Missions in 58 churches, and \$900 was pledged or contributed to the world-wide work of the Master. Fifteen of these churches increased their gifts very materially over their contributions of previous years; nineteen of them gave for the first time.

The workers realized that hand-picked fruit is the best of the harvest, and made much of personal work in the homes. They visited 3,004 families and left with them 853 missionary books and took subscriptions for 1,103 magazines. The total value of literature introduced in the homes amounted to \$903.25. The purchase of each of these books and magazines was usually effected after a personal talk on Missions, and many of the purchasers bought with the full determination to read about the work among the heathen and the earnest desire to further the progress of the gospel message.

The above statistics, however, tell but half the story. Spiritual results can never be expressed in figures. Forty-six thousand people were reached in public meetings, but these represent a far larger constituency influenced. Many persons who said they "didn't believe in foreign missions" were made the subjects of much prayer and personal work, and before the worker left their homes became missionary enthusiasts. Young men and women, brought for the first time face to face with the question, "Where will my life accomplish most?" decided to serve Christ on the foreign field. Many, without hope and without God in the world, came in contact with the missionary workers, fired with the spirit of evangelism, and again and again a perishing soul was brought to the Kingdom. Who will say that this visitation does not pay?

Presbyteries from Pennsylvania to Oregon and from Missouri to North Dakota and Minnesota testify to the blessings received this past summer. Are there not many more Presbyteries desiring missionary speakers next year? Arrangements are being made by which only picked men from the

upper classes of the theological seminaries will be used in the next missionary campaign. Presbyterian Committees on Foreign Missions willing to arrange for a campaign in 1902 should communicate as early in the winter as possible with the campaign manager, F. M. Stead, 1060 North Halstead street, Chicago, Ill.

Mission Leaflets.

The Mission Crisis in China. Seven Leaflets setting forth the stirring events of the past year in China.

Monthly Concert of Prayer for Foreign Missions. Topics for 1902.

Medical Work in Persia.

Indian Famine Orphans.

A Popular Preacher. Uan of Siam.

Six Weeks of Famine Relief Work in India.

A Mexico Mission Station.

The Presbyterian Church in the Philippines.

A Visit to the North Laos Mission. By Hon. Hamilton King, U. S. Minister to Siam.

Seventy Years Organized Prebyterian Foreign Missions. Illustrated.

Wide Awake Japanese Christians. A leaflet for Sunday schools.

The Present Missionary Appeal to the Church. Address of Robert E. Speer at General Assembly.

Christmas Exercise for 1901. A very beautiful and inspiring service. All Presbyterian Sunday schools can have copies sent free in any number required on application.

Annual Report—1901.

"Introduction" and "Financial Statement" of Annual Report.

Reports—Individual Missions.

Kurdistan, the Lonely Mission. Just published. A most attractive leaflet on our work in Turkish Kurdistan.

Apply Leaflet Department, Board of Foreign Missions, 156 Fifth Avenue, New York.

"Nineteen Centuries of Missions," p. 115; "Korean Sketches," pp. 65, 68-9, 213-20; "Every Day Life in Korea," pp. 83-98; "Encyclopaedias" under "Korea," "Buddhism," "Ancestor Worship" and "Confucianism."

II. Demonology and Spirit Worship in Korea. Time, 7 minutes. Discuss the influence which fear of spirits has over Koreans and illustrate by pertinent examples. See "Gospel in All Lands," Apr. '99, p. 181; Mar. '00, p. 134; "Korean Sketches," pp. 66-8, 144-5, 243-4; "Every Day Life in Korea," pp. 106-17; "Presbyterian Foreign Missions," p. 176; "Encyclopaedias" under "Korea" and "Demonology."

III. Numerical Gains in Korea and their Significance. Time, 5 minutes. Use statistics in the concrete. Show gains by citing the cases of particular churches and mission stations. See "Assembly Herald," Nov. '00, pp. 870-1, 876; "Woman's Work," May, '00, p. 132; Nov. '00, p. 305-6; July, '01, p. 200; Aug. '01, p. 229; Sept. '01, pp. 259-60; "Gospel in All Lands," Mar. '01, pp. 125-7; "Report of Board of Foreign Missions for 1901" (secure from pastor).

IV. Character of Native Christians. Time, 8 minutes. Take up changes in (1) home life; (2) intellectual status; (3) spiritual conditions. Let this talk be made up almost altogether of incidents showing the character of the native Christians. See "Assembly Herald," Nov. '00, p. 875; "Woman's Work," Aug. '99, pp. 214-20; Feb. '00, pp. 46-7; Apr. '00, pp. 105-6; Aug. '00, p. 222; Nov. '00, pp. 307, 309-10, 314; Mar. '01, p. 80; July, '01, p. 132.

V. Present Needs of the Korean Work. Time, 5 minutes. Take up (1) medical, (2) educational and (3) evangelistic needs. Specify some of the cases of districts calling for workers and being refused. Explain the great need of women to do evangelistic work for women. See "Assembly Herald," Nov. '00, p. 872; "Woman's Work," Aug. '99, pp. 213-14; June, '00, p. 164; Dec. '00, p. 351; May, '01, p. 139; "Student Appeal," pp. 361-6; "Presbyterian Foreign Missions," pp. 178-9; "Ecumenical Conference Report, I, pp. 535-7.

Monthly Missionary Meeting.

Prepared by F. M. Stead.

References.—Campaign Libraries, Nos. 1 and 2, each \$10.00; Conquest Library, \$5.00; Prebyterian Foreign Missions, 50 cents; Ecumenical Conference Report, \$1.50; Woman's Work for Woman, 50 cents a year; Magazines to be borrowed from other denominations. Secure literature from Campaign Manager, 1060 North Halstead street, Chicago, Ill.

November Topics: 1. Religions in Korea. 2. The Past Year in Korea. Scripture Reading: I Thess. 1:2-10.

I. Buddhism and Ancestor Worship in Korea. Time, 6 minutes. Outline for talk: (1) historical sketch of Buddhism and Confucianism; (2) present forms of worship; (3) estimated strength in Korea. See "Gospel in All Lands, Mar. '00, pp. 133-4;

Foreign Mission Topics.

NOVEMBER, 1901.—Korea.

DECEMBER—Syria.

JANUARY, 1902—The Open Door. Strategic Points in Our Missionary Conquest. The World Field.

Plans best adapted to arouse the home Church to her great opportunity.

FEBRUARY—China.

MARCH—Africa.

APRIL—India.

MAY—Siam and Laos.

JUNE—South America, Mexico and Guatemala.

JULY—Hainan and the Philippines.

AUGUST—Japanese and Chinese in the United States. Missionary Books of the Year.

SEPTEMBER—Japan.

OCTOBER—Persia.

The New Normal Department in Sabbath-schools.

By E. R. Craven, D.D.

There is a gradual but also very gratifying response from the Sabbath schools of our Church to the proposition emanating from the Sabbath-School and Missionary Department of this Board in relation to the organization of a Normal Department in every school. Subscriptions to the "Westminster Normal Quarterly," the first number of which was issued last month, are also steadily coming in.

As Presbyterians, we have for many years sought the solution of the difficult problem of teacher training for Sabbath-schools in the establishment of normal classes composed of teachers meeting once a week, independently of the Sabbath-school sessions. However useful this may look in theory, it has been found in practice to be defective as a system. A class meeting on some week day or evening has the disadvantage of conflicting with other engagements, and it is difficult to keep up the attendance and interest. Ordinarily it is asking too much of a teacher to do more than prepare for the current Sabbath-school lesson. These classes have, therefore, to a great extent, missed their aim and have never been influential as an element in teacher training.

The Sabbath-School and Missionary Department of this Board, charged with the responsibility of "thoroughly developing the Sabbath-school idea" in our Church, and, in particular, of elevating and improving the standard of teaching, has given earnest thought and labor to the task of devising a plan of teacher training which shall be free from the foregoing objections and instrumental in bringing into our Sabbath-schools a yearly supply of fairly trained teachers. The result is a plan for the organization in each Sabbath-school of a normal department, composed, not of teachers, but of young persons and others desirous of qualifying themselves as teachers, or of taking an independent course of Biblical study outside of the International Lessons, meeting at the same hour as the school, and being, in fact, an integral part of the school, the same as the pri-

mary, the intermediate or the home department.

To meet the wants of these normal departments, this Board has issued a Normal Quarterly containing lessons on the history and literature of the Bible in regular course. These lessons will be carefully wrought out by thorough analysis, illustration and application, and will be supplemented by a practical exposition of the principles and methods of teaching. They will be useful not only to prospective teachers, but also to that larger and increasing class of young people in our Sabbath-schools which is growing weary of the International Lessons, and which is craving for some more connected and comprehensive system of Biblical study. The Normal Quarterly will be prepared by the Superintendent of this department.

Should the pastors and Sabbath-school leaders of our Church generally adopt this plan, we shall, in the course of two or three years, have a supply of graduates in annual succession from these normal departments ready to begin the work of Sabbath-school teaching. At the same time, a new thoroughness will be infused into all the classes and departments of the school, and—what is of great importance—the training of our Sabbath-school teachers will be cared for by our own Church, under the eyes of our pastors, instead of being left, as it is now, to fortuitous circumstances and to influences outside of our own Church.

The plan, as above outlined, was submitted by this Board to the last General Assembly, and cordially approved by that body.

The Gospel Lantern.

The Rev. W. A. Yancy, one of our colored Sabbath-school missionaries in the South writes:

"It is an acknowledged fact that the Sabbath-school movement is the God-sent method of reaching the masses. The Sabbath-school missionary is the gospel lantern, car-

rying religious light into the nooks and corners of the rural districts and giving hope and inspiration to those who are without the means of grace. Evidences of progress are apparent at almost every turn of the road.

"The attendance at Sabbath-school conventions and the tone and character of these meetings testify to the good results of the movement.

"The outlook for our work was never so bright as it is to-day. The greatest need is more teachers and more chapels. We pray that God may open the hearts of some of our rich brethren to give generously towards this grand work."

Action of the Presbytery of Milwaukee.

The Rev. J. J. Simpson, pastor of the North Presbyterian Church, Milwaukee, and chairman of the committee of that Presbytery on Publication and Sabbath-School Work submitted an admirable report on Sabbath school missions to that body at its September meeting, and writes to us that an encouraging interest in the subject was manifested in the Presbytery. We regret that we cannot give the report in full, but the following extracts will show its nature, and are selected because of the light they throw upon the general question. After referring to the injunction of the General Assembly that the Presbyteries at the fall meetings give good and sufficient time to the consideration of the Sabbath school movement, the report touches first upon the subject of normal departments: "If the question were asked of each Sabbath-school superintendent, 'What is the greatest need of your school?' the answer in nearly every case would be, 'More teachers.' The next greatest need, whether or not it is recognized, is 'more efficient teachers.' To meet these needs an effort is being made to introduce into every Sabbath-school, where practicable, a normal department. Your committee earnestly recommend this movement and urge pastors and superintendents to familiarize themselves with the new Normal Quarterly, issued by our Board of Publication."

With reference to the home department

of the Sabbath-school, the committee say: "The systematic study of the Bible might be greatly extended through this department. It is to be regretted that only four schools in Milwaukee Presbytery are reported as having availed themselves of its benefits."

"The twentieth century movement was avowedly adopted by sixteen schools in the Presbytery out of thirty-nine, but among the latter are several mission schools which were originated during the four years covered by the movement. Seventeen schools reported a gain in membership during the past year, and seven reported a loss. The net gain during the year, not counting the mission schools under the care of the Board, was 384, or about nine per cent."

Milwaukee Presbytery is one of our mission fields. Mr. Samuel McComb, our missionary, reports twenty Sabbath-schools organized and sixteen re-organized during the past three years. But this field, in the opinion of the committee, is too large for one missionary. "Take the city of Milwaukee as an illustration. The census shows the number of children of school age to be more than 100,000. Of these there are in Presbyterian Sabbath schools 2,481—less than two and a half per cent. The combined efforts of all the evangelical churches in the city only reach one child in five. Are these conditions much better in our rural districts?"

Discussing the want of permanency and growth in some of our mission schools, the committee say: "The General Assembly specially urges that endeavor be made through institutes, evangelistic meetings and all other wise measures to secure the development of the schools into churches. Of the 36 mission schools organized within the past three years in this Presbytery, one has developed into a church, 12 schools are alive, and 23 have passed out of existence. It is evident that our missionary has more work on his hands than he can be reasonably expected to attend to."

"Are our churches awake to their duty and privilege in this direction?" The General Assembly urges our churches, Sabbath-schools and Young People's Societies, and individual members, to contribute more liberally to this Board. We recommend that the pastors and stated supplies of all our churches explain the condition and needs of our Sabbath-school missionary work at least once in each year, and that the opportunity of contributing be given after every such explanation."

The First Presbyterian Church of Hobart, O. T., and What the Missionary Sees in His Mind's Eye.

By Erskine N. White, D.D.



The above illustration presents a picture of the present and a dream of the future. Perhaps the most picturesque incidents that have characterized the closing years of the nineteenth century and the opening year of the twentieth have been connected with the inrush of settlers into newly opened territories.

A few years ago the eastern part of Oklahoma, long an Indian reservation, was opened to immigrants, and in this first year of the new century the doors were unlocked to what was called the Kiowa lands. The descriptions given in the former case by eyewitnesses of the thousands encamped upon the line awaiting the gun-fire and of the mad race to seize upon favorable claims have supplied the motive of many a vivid and highly colored story; and the late opening, if conducted under different and more orderly conditions, was not less picturesque or exciting.

Among the first to enter in each case have been the missionaries of the gospel, determined that the good seed shall be sown as early as the evil strewn all too quickly and widely. Our picture indicates this promptness of possession.

Upon another page of this Herald will be found articles describing, and illustrations depicting this young city of Hobart as it was reflected in the camera of our missionary, the Rev. Edward B. Teiss, within a week of the staking out of the streets.

To the Board of Church Election Mr. Teiss has sent the picture of the Presbyterian Headquarters of the "First Church of Hobart." Nothing could be simpler or apparently more insignificant, and so we have ventured to surround it with what we may well believe the missionary sees in his "mind's eye."

We do so because next to loyalty to the Divine Master's commands, the supreme mo-

tive power in all such pioneer advances is the vision of the future that rises before the mind of the missionary. He sees in imagination these broad, desolate acres of rolling prairie dotted with homes and carpeted with ripening crops; the wide streets yesterday first staked out and to-day bordered with tents and shanties, he pictures as lined with such princely mansions, towering office buildings and stately public edifices as he lately saw in Chicago or New York, and he rejoices in the hope that he is laying the foundations of a future metropolis.

And who shall say that this "dreamland" which rises before him does not truly represent what, before his locks shall be silvered and his life work done, his own eyes shall actually see?

The present writer well remembers standing in his youth by the Falls of St. Anthony in Minnesota and looking out upon fields less suggestive of a coming city than those that now surround our Presbyterian Headquarters at Hobart. In that day the Indian-Greek name "Minneapolis" had not been invented; to-day many of the first settlers of that hamlet are still in active business in the Northwestern metropolis—a city of 200,000 inhabitants.

The other day, too, he chanced upon a history of the New York church upon West Twenty-third street, of which Dr. Sample, two years ago Moderator of our General Assembly in that same Northwestern metropolis, was long the pastor. The outlook that confronted the missionary in the year of its founding (1834) is thus described: "Before us stretches the Eighth avenue, partly graded and paved, only lately taking the place of the old Fitz Roy Road, which, long the main road into the country on the west side of the island, is now closed by order of the Common Council. Here and there a sign shows that some enterprising man is ready to provide for the wants of the growing population.

"To the east the houses seem still fewer in number, and beyond Twentieth street is a large field pasturing a herd of cows. Further to the north and east, although here and there there are houses, completed or building, the eye can look a weary distance to the starting point of the Boston Post Road, or to the straggling line of buildings that tells where the Third avenue, on the other side of the city, is attracting a growing population."

The young man who gazed upon this scene of his future work lived to see the city stretch northward for miles, leaving the church far down town, surrounded by business and with few Presbyterian churches elsewhere than beyond it upon ground then only vacant lots.

It is well for such pioneers as in that day were in New York, twenty years later in Minnesota, and now in Kiowa, to be fired with an enthusiastic outlook into the future.

For a full account of what is projected and what is doing in these young towns of Western Oklahoma the reader is referred to pages elsewhere prepared by the Home Board.

The burden of Mr. Teiss's letters to this Board is the need of immediate aid in erecting a suitable church building. He says: "I have written the Home Missionary Committee concerning this field. We have a thriving town, destined, I believe, to outstrip her competitors. Though not so much is heard of Hobart as of other places, we have more of the elements that go to make substantial growth. The Home Board has been very liberal with us, and if the Board of Church Election is able and inclined to be equally liberal, we may hope for the future. Much depends upon a suitable place of worship. But if anything is to be done the Board must put up the building other than work that may be given, for we are not only few, but poor. Aside from the small number, all are at great expense for moving and building places of business and residence. Then there is that long wait until we shall have something to sell. Eighteen long months to wait, which must see much privation to even the best prepared and suffering to many.

"I am a Western man and have seen considerable of life in new conditions. There is here nothing of the 'wild and woolly;' I never anywhere saw a more quiet and honorable company of people. The order that everywhere prevails is the wonder and remark of every beholder. There is certainly room here for a Presbyterian church, and besides, this is the centre of a large territory in which there are a number of smaller towns."

The Board will do all that it can to aid in building this much-needed church, but in addition to what it is permitted under the rules of the General Assembly to give, there will certainly be required to complete the work liberal special gifts sent for this particular case.

Are there not those among our readers who, stirred by the statements here and elsewhere, will have some such vision as has been pictured of the future of this young town and will thus be moved to send through the Board special aid towards laying the foundations of the future city in righteousness and the fear of God?

Work Among the Freedmen.

By E. P. Cowan, D.D.

Change of Plan.

The Freedmen's Board has decided for the present to discontinue the lantern slide exhibition of its work which Rev. Dr. Weaver has been giving in various parts of the country during the last four years. The services of Dr. Weaver, however, are to be continued along new lines. The expense connected with the stereopticon feature of his work has not been met of late by its direct pecuniary results. A larger and much better acquaintance with the work has no doubt resulted from the oft-repeated exhibition, accompanied by the very able and attractive lecture of Dr. Weaver, but the Board feels that by availing itself of the services of Dr. Weaver in other ways, as much and probably more may be accomplished with a diminished outlay in the way of expenses.

Dr. Weaver will seek opportunity to present the cause of the Freedmen's Board to the churches, Sabbath schools, societies, Presbyteries, Synods, as well as to individuals whose influence and aid may be enlisted in behalf of the work. He is an eloquent, fluent and impressive speaker, and pastors desiring to increase the interest of their churches in their work among the freedmen will not be disappointed if they are fortunate enough to secure his services.

Industrial Building at Biddle.

By the will of the late Mrs. Henry J. Biddle, the widow of Major Biddle, after whom Biddle University is named, \$5,000 was left to the institution. This money is now in the possession of the Freedmen's Board and will probably be used toward the erection of a much-needed industrial building in which will be gathered the various trades and industries already taught at that institution, but under very embarrassing and discouraging limitations. The carpentering is in a building so old that it is almost falling down. The printing is in a basement room of the main university building. The shoemaking and tailoring and the bricklaying and the plastering

are all in different places, wherever it is found most convenient to accommodate them. A separate building in which all these industries will be housed is a long-felt need, and the legacy from the Biddle estate seems now to make it possible that the hopes and desires of the friends of this institution may be realized in this direction. This amount of money is not sufficient to build and properly furnish such an industrial hall as is needed, but is sufficient to give such an impetus to the enterprise as will ultimately result in the attainment of the end desired. Friends of the institution, and especially friends of the industrial feature of our great work, who wish this part of the work more vigorously prosecuted will, it is hoped, come speedily and generously to the aid of the Board and make it possible before this winter is over for them to erect a building that will be a credit to the institution and commensurate with the pressing needs for more thorough industrial training.

Opening the Schools.

On the 1st of October the various schools under the care of the Board were opened to the number of eighty, in which there will be taught this year something like eleven thousand pupils. Some of the smaller schools are for four months only. Other larger parochial schools are for six months and most of the advanced schools are for eight months. The maintenance of these schools will cost about \$65,000. The Board has so far kept closely within the limits of last year's appropriations, with here and there an additional teacher or an additional month added to the term. There are from fifteen to twenty places where new schools might be opened and where the people are clamoring for help, but the Board can only open such additional schools as are specifically provided for by additional funds over and above last year's contributions. There is no trouble in getting competent colored teachers for our parochial schools at one hundred dollars for the six months' service.

It is easier to get the teacher than it is to get the hundred dollars. Twelve or fifteen schools, already approved by the Board, are waiting for the promise of these hundred dollar contributions before the Board can issue the order to begin work.

Scholarships are also necessary to enable many of our boarding schools to meet expenses and end the year without a deficit. Forty dollars will help a scholar through the whole year in any of our co-educational schools. Forty-five dollars is needed in our higher seminaries, and \$80 a year will put a student through Biddle University for one year. Half scholarships, however, and even quarter scholarships, are thankfully received, since many of the students are able and willing to pay part of their tuition and are not able to pay it all. All these schools are religious institutions and the teachers are missionary teachers, and the influence exerted upon the young who come within their influence will undoubtedly be felt for good throughout all their future lives.

Billingsley Memorial.

Rev. Amos S. Billingsley was one of the white ministers that offered himself early in the history of the work of the Freedmen's Board as a minister to the colored race. He made his home in Statesville, N. C., and faithfully served the churches under his care until God in his Providence bid him cease from his earthly labors and enter into his reward. His widow, Mrs. Emily H. Billingsley, has recently offered \$1,000 toward the establishment of an academy at Statesville in memory of her husband. It is fitting that such an institution, bearing his name, should be reared in the midst of the scenes of his faithful service, and the Freedmen's Board have undertaken to promote this enterprise. An eligible lot has been secured in Statesville containing about six acres. Mrs. Billingsley has contributed \$100 towards the purchase of this land, and the Woman's Department of the Freedmen's Board is endeavoring to secure the remainder of the purchase money for the lot. The structure will not be erected until the money is secured. The academy will be in connection with the work of the colored church of Statesville under the care of Rev. S. F. Wentz, an indefatigable and self-denying minister, who has labored hard and successfully in the church work in which he is engaged. In spite of all discouragements and in the face of re-

peated denials of his requests for aid from the Board for his school work on account of lack of funds, he started and successfully maintained his parochial school in the basement of his church until such time as the Board felt better able to help him moderately in his enterprise. If hard work and self-denial count for anything, Mr. Wentz deserves to succeed. It is hoped that before another year comes round friends of this worthy enterprise will be raised up who will furnish the means with which to complete and equip the Billingsley Memorial Academy, which shall stand for truth and for righteousness and as a memorial to this faithful and now sainted servant of God, Rev. Amos S. Billingsley.

Co-operation.

Some two years ago two ruling elders and a number of Christian workers of the white Southern Presbyterian Church of Decatur, Ala., had it in their hearts to start a Sunday school among the colored people of that place. Rev. S. T. Redd, then a recent graduate of Lincoln University, offered his services as minister to a newly organized colored Presbyterian church in connection with this school. Mr. Redd labored at this point for nine months without any remuneration from the Freedmen's Board and practically nothing from the field. He maintained his existence by being boarded by colored families interested in the building up of the church, and as to his clothing, he contented himself with what he took with him when he left the seminary. At the end of nine months a Young People's Society in Pittsburg became interested in his support to the extent of \$10 a month, and later on the Board felt justified in increasing this amount. The white people of Decatur, pleased with his services and encouraged with the growth of the enterprise, have assured the Board that they will buy and pay for a lot on which is to be erected a much-needed church, and when this church is finished the whole enterprise that has in the past been under the care and supervision of these two good elders, will be turned over to the watch and care of the session of the church and the colored workers that may be secured to carry on the work. The Freedmen's Board will give \$500 toward this building, but more than this will be needed to complete the structure, which ought to be a building worth about \$1,000. Special interest should be awakened in this enterprise because of its history and as an appreciation of the services rendered by the good people of the First Presbyterian Church of Decatur. Will not some sympathetic friend bless himself or herself by sharing in this good work?

Ministerial Education Interests.

By *E. B. Hodge, D.D.*

THE EDUCATION OF PROFESSIONAL MEN.

We have heard not a little of late with regard to the alleged necessity for reform in theological education. In the discussion much has been said both with regard to the curriculum and with regard to the method which has long been in vogue for encouraging and enabling candidates for the ministry to take a full college and seminary course. We have never advocated what has been termed the indiscriminate giving of scholarships to needy students. On the other hand, the giving of aid under the careful limitations prescribed by the General Assembly in the Rules laid down for the government of the Board of Education has, in our judgment, proved one of the most successful undertakings in which the Church has ever engaged.

We have constantly insisted that the proof of the excellence of a plan inaugurated for a given purpose is the successful accomplishment of that purpose; especially if all is accomplished at a minimum of cost and with a minimum of failures.

THE EDUCATION OF PRESBYTERIAN MINISTERS.

What did the Church set out to accomplish by her system of scholarships for well-accredited candidates? Of course she could not guarantee a body of men of distinguished ability and learning. That might, or might not, be the result of her efforts. Her aim has been to make it possible, and, so far as she could, to make it certain, that all of her candidates should pursue a full course of study, according to the standard of learning of our times. We claim that this aim has been accomplished, and that the success has been directly due to the system of scholarship aid which she has patiently adhered to. The proof of the statement is at hand. The catalogues of the theological seminaries, printed every year and widely distributed, show that the students, with few exceptions, are taking the full course, notwithstanding the time and toil required, and the poverty through which almost all of them are compelled to struggle.

THE EDUCATION OF PHYSICIANS.

The State Medical Society of Pennsylvania is in session while I write. Dr. Henry Beale, of the Board of State Medical Examiners, in presenting the results of examinations of medical students in general studies, said: "To us members of the committee who have had the opportunity of viewing examination papers, the standard of education among medical students appears to be deplorable. Illiteracy prevails. The process of education undergone by many applicants for State certificates can be characterized only as fraudulent."

Dr. H. M. Shallenberger, in discussing a paper on the general subject, remarked that "the spirit of commercialism in the medical profession has resulted in a low standard of preparatory education and culture."

THE EDUCATION OF LAWYERS.

We had occasion to quote on this subject a year ago the remarks made by Dr. William Draper Lewis, Dean of the Law Department of the University of Pennsylvania. In this connection we venture to repeat them. He says: "The law has always been called a learned profession, but until recently no preparatory education was required of those who sought to follow it. There were no examinations for admission to any law school prior to 1877, and as late as 1890 only one school had adopted admission requirements equivalent to the entrance requirements for admission to college. Indeed, in the last decade the majority even of fairly good schools had only that time-honored but utterly useless check on unfit applicants—that they should be of 'good moral character.' There is an advance, but the progress towards a better state of things is slow. One university—Columbia—has announced its intention to follow Harvard, and require, after the fall of 1902, a college diploma." We do not understand that either Harvard or Columbia will refuse to admit men to their courses of instruction unless they have a college diploma.

but only that they will not give their diploma to any law student who has not taken a full college course.

THE OBJECT OF COMPARISON.

We are very far from being content with what has been achieved in the education of candidates for the ministry. We are far from having made them, even as a rule, learned men. The standard of piety itself may be below what ought to be looked for. We make no excuses for delinquencies or failures. On the other hand, when the desire for improvement and advance is made, we enter a protest when other professions and their methods are held up, as they often are, for the imitation of the Church. Our way is not perfect, but it is much better than theirs, and the results achieved are more satisfactory. Improvements are always in order. Suggestions for bettering our method are most welcome, but let us not be tempted to abandon well-tried principles, even though in applying them the weakness of human agents leads at times to mistake or failure.

A Campaign for Candidates.

The Stated Clerk, in the Minutes of the General Assembly for 1901, gives the number of candidates, as reported by the Presbyteries, to be for 1896 as many as 1,508; for 1897 it is 1,433; for 1898 it is 1,161; for 1899 it is 1,115; for 1900 it is 973; for 1901 it is 917. We have not yet received the figures for the current year, but we get the impression from what we have heard as to matriculations at the seminaries that candidates in the theological stage of study will probably be no more numerous than they were a year ago. Our letters from college professors and our personal conversations with such as we have recently met give us the impression that there is little or no evidence as yet of revived interest in the ministry, or of a growing disposition to volunteer for the sacred office. A college here or there may be found where the ministry holds the commanding place in the esteem and desires of the students; but such institutions seem to be very rare. A campaign for candidates is surely the order of the day. In what condition will our Church be in the near future if she fails to raise up from

among her own sons, and suitably train for service, an adequate number of ministers for her God-appointed and world-wide work? Is it possible that she intends to listen to those who seem anxious that no more candidates shall be educated until the present force of ministers is settled at active work? Such a proposition reminds us of those who oppose the sending of ministers to preach the gospel to the heathen in foreign lands until the heathen at home have all been evangelized. We notice no falling off in zeal in pressing the work of medical education, and of training men for the practice of law, and of promoting the activity and efficiency of business colleges, on the ground that perhaps not half of the men educated for medicine, the law or business find an opening for prompt and successful employment. A sufficient proportion of the pupils do find prompt and successful employment to justify all that is done for the advancement of the schools where the training is given. Let the Church amend her methods with regard to the settlement and transfer of ministers. Let her also recognize the fact that there must always be, under the most favorable circumstances, a certain percentage of loss in the work of training men for her service. But let her not for one moment relax her zeal and her energy in the discharge of her imperative duty of raising up a succession of ministers for the evangelization of the world.

HOW SHALL THE CAMPAIGN BE CONDUCTED?

The Sewickley Conference recommended that there should be an annual sermon preached on the subject before Presbytery. This recommendation has not been altogether neglected; but we call fresh attention to the suggestion. The idea can be carried out in different ways for the sake of variety and of emphasis. Let any measures be taken which may commend themselves to the brethren to insure the preaching of many sermons throughout the Church on the subject. Next we would mention prayer—prayer in the closet, prayer in the family, prayer at the public services of the house of God. To pray for candidates is but to carry out the positive injunction of our Lord. Those who are fearful that the number may be unduly increased may be sure that he will make no mistake with regard to the fulness of the answer which he will make to a praying Church. And, lastly, we suggest that Christian teachers everywhere use their influence with young men to lead them to honor the ministry, and to consider the duty and the privileges of consecrating their learning and their lives to the work of preaching the gospel of Christ to their fellow-men.

Worthy Worn-out Workers.

By B. L. Agnew, D.D.

President McKinley speaks of the self-denying ministers of our blessed Lord in these words:

"The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' said David Livingstone. 'It is emphatically no sacrifice. Say, rather, it is a privilege.'"

These self-effacing heroes have literally worn themselves out in a long life of active service for the public good, and every impulse of generous manhood, every suggestion of spontaneous gratitude and every dictate of common justice says emphatically, these noble men, who have exhausted their energies for the common weal ought to be, and must be, supported and made comfortable and be kept free from worldly care and avocations in the days of their enforced inactivity as the ministers of our holy religion.

The service rendered by the Old Guard of the King's army has been an invaluable service, and they never can be repaid in this world for what they have done for us and ours. "The workman is worthy of his meat," "the laborer is worthy of his hire," and they should receive at the hands of the Church some just and generous acknowledgment.

We are told that while Pitt was Governor of St. George in 1698 he paid the enormous price of \$100,000 to Jamchund for a single diamond, the greatest jewel in the world. After that stone was cut in England it was sold to the Regent of France for more than \$600,000. It was carefully set in France's royal crown and it was then valued at \$2,000,000. But with all its glittering glories

the humblest minister of Christ can offer to the humblest citizen on earth, freely and without cost, "the Pearl of Great Price," as a gift from our loving Lord.

Shall we, then, stop to discuss the propriety of raising so large a sum as we find necessary to support 931 families now on the roll of relief? Is the cost too great to administer comfort to the aged servants of the Church who have been such a blessing to the world?

Some one asked Horace Mann if the statement that Sabbath schools were worth all they cost if they only saved but one boy was not an error, and he unhesitatingly replied, "Not if it were my boy."

Who, then, can estimate the worth of the service rendered by the ministers of the Christian religion? The Church of Christ, what is it worth? The ministry of the Church of Christ, what is it not worth?

The Church, through her ministry, with God's blessing, is the mightiest institution on the face of the earth. It is the greatest educational centre, it is a world-regenerating and sanctifying reformatory.

Besides all this, the members of the Old Guard of the King's army who still linger in our midst in their disability and retirement from active field service, have been honorably transferred to the invalid corps of the King's army and are to-day an important element in the safety and welfare of society at large, and the Lord has ordained that they are to live of the gospel as long as the King keeps them here on guard in his Church Militant on earth.

These anointed men of God who have been transferred to the invalid corps, as true and brave and dauntless veterans, still guard us by their invaluable teachings and their superior counsel, broadened by long experience; they guard us, too, by their godly lives, for their noble lives are being lived over and over again by thousands of younger men to whom the destinies of the world are so largely committed; and they also guard us by their fervent prayers of faith, which have been, and are still, being lodged in the golden censer before the eternal throne, to be pre-

sented to the God of our fathers perfumed with the sweet incense of the infinite sacrifice of the Lamb of God. They were an elect body of men in their youth, a chosen guard for perilous pioneer work, and they are among the chief bulwarks of our Church and nation this very hour. Their present service is still invaluable.

Some, forsooth, may think that some of the men who have been anointed for the work of the ministry may have proven consecrated failures. But tread lightly where angels walk and minister, and where the unseen and omnipotent Spirit of God is graciously using the truth of the inspired Word as the message of heaven to immortal men.

There is a legend of a monk who spent his time painting pictures of sainted virgins and martyrs in an old convent, "and the sweet Christ-face with the crown of thorns," but they were miserable specimens of art, and yet the kind-hearted abbot indulged the artist because he took a pleasure in his work and did the best he knew how.

One night the poor monk was musing over his creations, and wished he had the ability to honor Christ as other artists were able to do, and he longed for skill as great as his love was tender. That inspired his work when he sat and gazed upon the cross on which his loving Saviour had suffered and died for him! But alas! it was all in vain. For men only laughed derisively at his work and spoke most scornfully of all that he had done. How, then, he thought, could he ever please his Master, whom he so dearly loved. Accordingly he resolved that on the coming day he would throw all his ill-wrought pictures in the fire.

While thus most heartily discouraged with his work and ready to give up in utter despair of accomplishing anything for the honor of his Lord,

"He raised his eyes within his cell—O wonder!

There stood a Visitor, thorn-crowned was He;

And a sweet voice the silence rent asunder:
'I scorn no work that's done for love of Me!'

"And round the walls the paintings shone resplendent

With lights and shadows to this world unknown,

A perfect beauty and a hue transcendent
That never yet on mortal canvas shone.

"There is a meaning in the strange old story:
Let none dare judge his brothers' worth or need;

The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed."

Twenty Per Cent. Withheld.

It is the custom of the Board of Relief to pay all upon the roll of the Board in advance. It is very painful to the members of the Board to be compelled this year to withhold twenty per cent. of all appropriations, except the annuities paid to ministers on the Honorably Retired Roll.

Whilst the receipts of the Board from all sources have been increasing from year to year, the demands upon the treasury of the Board have been increasing much more rapidly than the receipts. Fearing that the receipts for the Emergency Fund, that is, money received from unrestricted legacies, would not be sufficient, after exhausting all other probable receipts, to enable the Board to pay all the appropriations conditionally made, the Board concluded that it was necessary to withhold one-fifth of the conditional appropriations until the close of our fiscal year, March 31st, 1902.

If the receipts from all sources during the year are sufficient to pay the withheld twenty per cent. or any part of it, the Board will be just as happy as the suffering families from whom this money has been withheld.

The work of the Board has already grown to immense proportions, and it continues to grow steadily and rapidly, and the Board should receive large contributions to its Permanent Fund and very much larger annual contributions from the churches and from individuals to its Current Fund. If it does not receive much larger sums than it has been receiving, there will have to be a scaling down of appropriations every year, for the demands upon the Board are increasing at the rate of about \$6,000 a year.

Brethren of a common faith, will not those of you who are living in comfort share of your abundance to prevent this cut of twenty per cent. from being permanent?

Board of Aid for Colleges.

By E. C. Ray, D.D.

A Methodist View of It.

The Methodist Episcopal Church purposes to raise a Twentieth Century Fund of \$10,000,000 for its colleges, theological seminaries and academies. Its Board of Education reports that in July last it had already secured, as part of this fund, for its colleges and academies, \$5,220,011. The motives which underlie such generous giving may well interest the Presbyterian Church, as they have equal force as reasons why our churches and people should give to the treasury of our Board of Aid for Colleges and Academies. They are stated in the following article in a quarterly published by the Methodist Board of Education:

"WHY WE NEED CHRISTIAN COLLEGES.

"Samuel Plantz.

"The great growth of State universities in recent years, the readiness of Legislatures to vote large appropriations, thus providing the most extensive equipment, has led many persons to question whether the Christian Church need longer support institutions of higher learning. The evidence of this sentiment is adequately seen, first, in the fact that most of these State institutions have more students from Methodist homes in attendance upon their courses than are to be found in the Methodist colleges of the State; and, second, in the small streams of benevolence which flow into the coffers of our institutions to equip them for service. In view of this growing feeling a few words on the hackneyed theme, Why We Need Christian Colleges, may not be out of place.

"1. We need Christian colleges because no institution of learning can maintain a neutral position on the subject of religion, and this being true it is desirable that these institutions be made as thoroughly Christian as possible. The claim of our State universities not to teach religion, but simply subjects of intellectual discipline, is a vain pretense; for in the whole field of religion there is not a fence behind which an institution of learning can hide. The image and superscription of

some form of belief it must have and impress on those under its tuition. Religion is so obtrusive, so persistent, so stands before us at every turn we make in the intellectual life, has such universal reference, that no teacher can at all times escape it. As when we open our Shakespeare we are constantly running on the track of the poet's religion, so in the class room of the historian, the scientist, the professor of literature, philosophy, and even language, religious beliefs and opinions are constantly mounting the housetop. It is therefore of importance to the interests of Christianity that the institutions in which the new generation is being trained, or at least that portion of it which is to mold the thought of society, shall be as religious as possible.

"2. The true mission of education is the building up of personality, a process not of coming to know something, but of coming to be something. It is not simply the ideas a man has, but his weight and worth, which give him place. Knowledge must be transmuted into ability, and ability must be rooted in character. Now, the education which produces such results must incorporate into its discipline those potent forces, those elements of moral and spiritual power, those high aims and ideals, those Christian impulses and aspirations, which alone produce the highest and best and noblest life. Such institutions are our Christian colleges.

"3. An important factor in the college is the conception given its students of the ends for which an education is to be obtained. In a secular institution the dominant motive is self. The result of this is seen in the fact that not more than six per cent. of the male graduates of our State universities enter the Christian ministry, while some thirty per cent. of the male graduates of our Christian colleges take up the sacred calling. Christ being the ideal of the Christian college, we can expect it to produce a spirit of consecration to humanity such as will not be developed in a secular university, for the secular here is the worldly.

"4. We need the Christian college also

that our youth may have truth presented to them from a Christian standpoint. We are in an age of unsettled religious opinions. Our modern philosophy is tinctured with agnosticism and pessimism, and our modern science is often hand and glove with materialism. In many cases these 'knight-errants of Doubting Castle' are professors in our institutions of learning and teach their speculations to our boys and girls. Their influence in unsettling faith is often disastrous. The rationalism of the German university is back of the lack of experimental religion in the empire, and but for the colleges of the Church a similar condition would soon exist here. But our colleges, manned by scholarly men the temple of whose minds open to the sky and who in their thinking co-ordinate knowledge and faith, are bulwarks of defense in an age of doubt for Christian doctrine and the Christian philosophy of life.

"5. Our age needs men taught in the ideals of the Christian college. It is an age of realism, of enthusiasm for objective reality, an age of commercial enterprise, of mammonism, of electric wires and spindles, an age which is consumed with the desire to know how to buy cheap and sell dear. Art, literature and life move in the realm of facts rather than ideals. Now, what our time, carried away with its brilliant discoveries and commercial achievements, needs more than anything else is a large number of educated men as social leaders who realize that the dignity, peace and happiness of our race depend not on machines, on bank accounts, or sensuous pleasures, but upon the elevation of the moral and spiritual life of the people and their conformity to the underlying purpose of God in history. We need men who can see and teach the world to see that the application of steam, electricity, and mechanism, however admirable in their way, have no power to reach our higher nature; that railroads, and ocean propellers, and telegraphs, and mines of gold and silver do not touch our souls and yield a harvest of truth and justice and temperance and moral courage and religious duty, which form the only firm bonds of human society. The only place, however, these men will come from, except in occasional instances, is the Christian college, which seeks first of all to lead its stu-

dents to consecrate themselves to moral and spiritual ideals and use the material as the servant of immaterial interests.

"6. Omitting many other important points, we affirm, in concluding, we need the Christian college to assist the Church in its work of evangelism. The time has come when the Church needs to improve its spiritual quality, to widen its somewhat narrow and contracted faith, to strip off bigotry, prejudice, and sectarian narrowness, to more fully moralize its doctrines and apply them to life, to cease to sail around on the shallow pond of reiterated exhortation and commonplace and get a clearer vision of the moral beauty and richness and power of Christian truth. We must have a mighty revival, but not a January revival of emotional religion so much as a revival of moral and religious education, a revival of exact conscientiousness, of Christian brotherliness, of the development of the Christian graces, of political integrity, of religious tolerance, of gracious benevolence, of, in short, the mind of Christ. Having come on times when thought and fact are most relied upon, when the light of a high intelligence is streaming in, men will not yield as formerly to appeals to sentiment and to excitement, so that our methods of evangelism must in the future be more and more educational. And this means that the Church of the twentieth century cannot take men from the plow and shop into the ministry, but must secure the best-trained minds of the well-equipped college. Only such men will fit in with the times and solve the problem how to make society safer, humanity nobler, life higher, richer, and more perfect. As the secular spirit of the State university has not and will not develop talent consecrated to self-sacrificing pursuits, unless the Church stand by its Christian colleges, lay strong their foundations, fill up the deficiencies by their endowments, it will in a large part fail in its divine mission of evangelizing the world.

"Other causes may appeal more to our sentiments, the heroism of missionaries and deaconesses may arouse our enthusiasm more fully, but it remains true that the most fundamental and therefore the most important work the Church has to do is to train its leaders for its battlefields. Our success in the twentieth century will depend on the quality of our ministry, and the quality of our ministry will depend on the degree to which we strengthen and build up our Christian institutions of learning. If our Methodist colleges were swept away it would be a blow that would stagger the denomination, and in two generations Methodism would have lost its prestige and power. While we need to look well to all our benevolence, we must come to tell just now that our most important work is to get our educational institutions on a living foundation."

The Beer Canteen.

By John F. Hill, D.D.

For obvious reasons, army life, at its best, is not conducive to habits of sobriety, and the State plainly owes it to its soldiers that every possible safeguard against the drink peril be provided. Emphatically army regulations should aim, as Mr. Gladstone said all law should aim, at "making it as hard as possible to do wrong and as easy as possible to do right." It was therefore with gladness and thanksgiving that the good people of our land received the announcement last winter that at last, by act of Congress, the sale of intoxicants in the army had been prohibited, as had already been done in the navy by order of Secretary Long.

This happy consummation was not reached suddenly. A century ago a gill of whiskey was due as a daily ration to every soldier in our army. Some years later the ration was half a gill. Then a milder beverage, as beer or wine, might be substituted, and still later, at the soldiers' request, an equivalent in the form of coffee, tea or sago might be supplied. In 1865 the drink ration was abolished and in 1881 the sale of intoxicating liquors at military posts was prohibited, but the order was construed as applying to distilled liquors only. And now, most appropriately, as we step across the threshold of the new century, our government signalizes the event by washing its hands of this whole abomination. It will neither issue as rations, nor sell, nor permit the sale, in either army or navy, of anything that intoxicates.

Such curtailment of the beer trade as is implied in this action would, of course, arouse antagonism in those pecuniarily interested. It is not surprising that those who have shown such phenomenal enterprise in opening new avenues for their trade in all directions and such ingenuity in preparing consumers by cultivating appetite among the youth, should now be found organizing a systematic and determined struggle for the recovery of the lost ground. Through the daily press there has been conducted for months past a most extraordinary campaign of shameless falsification of facts as to the

results at various military posts of the withdrawal of the beer canteen. The utter baselessness of these stories has been again and again made manifest. Since the West Point investigation the public will not be disposed to expect much support for measures aiming at moral reform from regular army officers. In fact, however, while a very large number of subordinate officers wish the beer canteen reinstated, we have unequivocal expression of disapproval of it from General Miles and from such general officers as Howard, Shafter, Wheeler, Ludlow, Henry and others of equal note.

In a recent letter to the National Advocate, New York, General A. S. Daggett states, in terms which must bring conviction to candid readers generally, his grounds of opposition to the canteen. After his forty years' observation in the army General Daggett seems to regard as utterly untenable the theory that alcohol if only presented to the soldier in the dilute form of beer will prove satisfying and will safeguard him against the allurements and perils of stronger drinks.

The canteen he shows to be a saloon established by the government, and so made reputable, and therefore a greater peril to the recruit than the low outside den. It is a standing invitation to the abstainer to drink, and most recruits, even those who never drank before, soon yield and form the beer habit. He believes the canteen would be the ruin of the army. "The canteen system in my opinion resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?"


The Temperance Sunday.

The Permanent Committee on Temperance takes this occasion once more to ask the attention of pastors and churches to the General Assembly's repeated recommendation of the observance of Temperance Day. Those desiring the leaflets, Temperance Catechism, pledge cards, etc., issued by the General Assembly's Committee, can obtain supplies free on application to the Corresponding Secretary, Penn Building, Pittsburg, Pa. Please write early, lest your supplies come too late, and please enclose postage.



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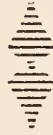
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22.43; — Liberty Street ss., 4; — Oakwood Avenue ss., 58.03; — Park ss., 11; Watertown, 25 16. *Utica*—Dolgeville ss., 13.39; Highland ss., 3.50; Lyons Falls, 10; New Hartford, 7.31, ss., 13.10; Northwood ss., 1.68; Rome ss., 5; Vernon Centre ss., 8.36; Walcott Memorial, 26.56; Waterville, 10, ss., 12. *Westchester*—Bridgeport 1st, 27.02; Greenburgh ss., 24.12; Greenwich 1st ss., 18.30; Huguenot Memorial, 10.45, ss., 6; New Rochelle 1st, 26.33; Peekskill 1st, 30.53, ss., 75; Port Chester ss., 16.65; Yonkers 1st ss., 43.25; — Westminster, 13.79, ss., 40. 3302 60.

NORTH DAKOTA—*Bismarck*—Randal Union ss., 2.54; Steele, 3.20. *Fargo*—Casselton, 5.3; ss., 7; Erie ss., 3.52; Elm River ss., 6.29; Fargo ss., 18.24; Galesburg ss., 6.06; Grandin ss., 6; Jamestown 1st ss., 7.25; Lisbon, 5.36, ss., 5.71; Monango, 10.57. *Minnewaukon*—Bethel ss., 4.74; Bottineau City ss., 20; Leeds ss., 1.27; Minot ss., 3; Omeenee ss., 3; Willow ss., 1.65. *Pembina*—Crystal ss., 5.42; Emarado Meekinock ss., 11.20; Hannah ss., 1.70; Hensel ss., 3.85; Park River, 13; Ramsey's Grove ss., 3; Tynor ss., 9. 170 01.

OHIO—*Athens*—Deerfield, 4; Veto ss., 12; Warren, 7.40. *Bellefontaine*—De Graff ss., 8.50; Marseilles, 3.75; North Washington, 4; Upper Sandusky, 7, ss., 15; West Liberty ss., 6. *Chillicothe*—Hamden Junction, 1.38, ss., 9.21; Salem South ss., 11.50. *Cincinnati*—Bethel ss., 2.70; Bond Hill ss., 14.88; Cincinnati 2d, 33.48, ss., 56.56; — 5th ss., 12; — 7th, 17.74; — Avondale ss., 27.23; — Calvary, 10; — North ss., 33; — Walnut Hills ss., 5.91; — Westminster ss., 25.05; Hartwell ss., 6; Madisonville ss., 9; Mount Carmel ss., 3.65; Pleasant Run, 3; Park Place ss., 4.56; Silvertown ss., 11; Wyoming ss., 29.58. *Cleveland*—Ashtabula ss., 12.56; Cleveland Boulevard ss., 8.76; Forest Dale ss., 2.70; Guilford ss., 1.94; Independence ss., 5; North Springfield, 5.50; Orwell ss., 4.10; Prospect ss., 2.31; Rome ss., 6.30; Wadsworth ss., 12.44. *Columbus*—Amada ss., 5; Bethel, 1.98, ss., 3.37; Columbus 1st, 19.02; — Broad Street, 47.03; — Central, 27.05; Greenfield, 1.10; London, 3; Madison ss., 5.70; Plain City, 10; Rush Creek, 1, ss., 2; Worthington ss., 4. *Dayton*—Camden Union ss., 2; Clifton ss., 10.11; Dayton Memorial ss., 15; Gettysburg ss., 9; New Paris ss., 4; Oxford, 15.92; Springfield 1st ss., 28.48. *Huron*—Elnore ss., 8; Monroeville ss., 3.45; Norwalk ss., 20; Sandusky ss., 9.13. *Lima*—Ada ss., 14; Bluffton, 3.41; Convoys ss., 4.25; Delphos, 16, ss., 31; Findlay 2d, 9.30, ss., 9.65; Leipsic ss., 4.70; McComb, 2.75, ss., 5; Ottawa ss., 5.44; Sidney ss., 10; Venedocia ss., 17.77. *Mahoning*—Columbiana ss., 13; Massillon ss., 22.34; Poland, 16.05; Warren ss., 29; Youngstown Westminster ss., 17.39. *Marion*—Delhi ss., 2.10; Jerome, 2; La Rue ss., 2.14; Liberty, 2; Milford Centre, 1.25. *Maumee*—East Toledo ss., 3; Milton Centre ss., 8; Perrysburg 1st ss., 8.70; Rudolph ss., 20. *Portsmouth*—Portsmouth German ss., 21.75. *St. Clairsville*—Barnesville, 3.71; Bethel ss., 9; Caldwell, 2.50, ss., 1.50; Cambridge, 14, ss., 6.50; Coal Brook, 4.76; Concord, 9.25, ss., 11.75; Lore City, 6.66 cts; Sbaron, 2.50, ss., 6.50; Short Creek, 7, ss., 15; West Brooklyn, 3; Wheeling Valley ss., 5.40. *Steubenville*—Annapolis, 7, ss., 4; Beech Spring ss., 8; Bethesda ss., 11; Centre Unity, 2, ss., 3; Corinth, 7; Cross Creek ss., 5; Dennison, 6; East Liverpool 1st, 43.58; — West End Mission, 12.93; Long's Run, 12.39, ss., 16.23; Newcomerstown, 2.95, ss., 4.75; Steubenville 1st, 4; Unionport, 1, ss., 5; West Lafayette, 2.30. *Wooster*—Belleville ss., 11; Clear Fork, 1; Lexington ss., 6.61; Loudonville ss., 7.99; Orville ss., 7.90; Perrysville, 1; Wooster Westminster ss., 13.85. *Zanesville*—Clark, 8.50; Granville ss., 10.35; Hanover ss., 4; Mount Vernon ss., 50; Newark 1st ss., 10.11; New Castle ss., 1.28; Pataskala, 15.50. 1433 02.

OREGON—*East Oregon*—Burns ss., 3.50; Union ss., 9.35. *Portland*—Arbor Lodge ss., 4.50; Bethel ss., 2.50; Forestdale ss., 3; Knappa, 6; Sellwood, 4.66; Springwater ss., 4.70. *Southern Oregon*—Phoenix ss., 3; Willowdale ss., 2.65. *Willamette*—Brownsville, 10.50; Eugene ss., 3; Mill City ss., 2.10. 59 46.

PENNSYLVANIA—*Allegheny*—Allegheny 2d ss., 84.44; — Brighton Road ss., 11.28; — McClure Avenue ss., 20.23; — North ss., 35.72; — Watson Memorial ss., 18; Emsworth ss., 18.45; Fairmount, 3; Glenshaw, 7.73, ss., 55.94; Millvale, 4.37, ss., 23.63; Rochester, 6, ss., 14; Sharpsburg ss., 40.02; Tarentum, 10.42, ss., 34.86; Vanport, 7, ss., 6.10. *Blairsville*—Armagh ss., 7.75; Conemaugh, 5, ss., 13.09; Derry ss., 7.50; Ebensburg ss., 7; Fairfield, 2.16; Greensburg 1st, 112.70; Jeanette, 6.87, ss., 31.95; Johnstown 1st, 25; — Laurel Avenue, 18.89; Manor ss., 21.13; New Alexandria, 39.76, ss., 47.72; New Florence, 6.60; New Kensington ss., 18.57; Pine Run ss., 10.23; Poke Run, 10; Vandergriff, 14.69, ss., 43.77. *Butler*—Allegheny ss., 32; Clintonville ss., 4.70; Fairview ss., 7.50; Harrisville ss., 17; Mount Nebo, 21.10; New Hope, 2; New Salem ss., 25; Parker Landing ss., 19.50; Plain Grove ss., 31.70; Prospect, 13; Summit ss., 7.28. *Carlisle*—Carlisle Biddie Mem. ss., 15; Chambersburg Falling Spring ss., 48.77; Dauphin, 10.84; Dickinson ss., 6.00; Great Conewago ss., 6.50; Green Castle, 12.44, ss., 7.11; Harrisburg Market Square ss., 41; Mercersburg ss., 13.90; Middletown, 14; Upper Path Valley, 4, ss., 27.48. *Chester*—Bethany ss., 24; Bryn Mawr,

ACKNOWLEDGMENT OF BOARD RECEIPTS.

201.30, ss., 52.85; Chester 1st ss., 30; Darby Borough, 3.39; Downingtown Central 1.34, ss., 13.96; Fagg's Manor, 46.30; Kennett Square, 7, ss., 10; Middletown ss., 10.93; Nottingham ss., 17.33; Oxford 1st, 41.24; Paoli ss., 6.70; Preston Yamall ss., 3.83; Ridley Park ss., 1.05; Trinity ss., 15; Unionville ss., 5; West Chester 1st ss., 22.25; West Grove ss., 9.36. *Clarion*—Beech Woods ss., 23.35; Big Run ss., 3.40; Brookville ss., 60; Callensburg ss., 9; Du Bois ss., 20.79; Greenville, 2.95, ss., 9.15; Hazen ss., 5; Leatherwood ss., 10; New Rehoboth ss., 10.86; Sligo ss., 5.27; Sugar Hill ss., 21.12. *Eric*—Atlantic, 30.17; Bradford 1st, 43.67, ss., 69.37;—East End ss., 7.85; East Greene, 3, ss., 11.18; Erie Park ss., 5; Fairview, 4.95; Georgetown ss., 10; Hadley, 2; Mill Village ss., 3.75; Mount Pleasant ss., 7.55; North East ss., 12; Perry ss., 5; Pleasantville, 8; Sandy Lake ss., 2.14; Titusville ss., 55.38; Utica, 9.90, ss., 8.55; Warren, 46.21, ss., 49.50. *Huntingdon*—Altoona 1st ss., 20.89;—Broad Avenue, 17.46; Bald Eagle ss., 4.60; Beulah, 5.50, ss., 7.50; Buffalo Run, 5.80; Clearfield ss., 45.36; East Kishacoquillas, 12.47; Houtzdale ss., 18.31; Juniata, 9; Kylertown ss., 6; Lewistown ss., 27 cts.; Lick Run, 2.70; Madera ss., 12.50; Mapleton ss., 6; Middle Tuscarora ss., 9.61; Moshannon and Snow Shoe ss., 7; Mount Union ss., 35.25; Newton Hamilton ss., 2; Orbesonia, 4, ss., 1; Pine Grove Mills ss., 6.40; Sherman's Valley ss., 5; Sinking Valley, 7.15, ss., 25.35; Spruce Creek, 22; Tyrone ss., 41.15; Upper Tuscarora ss., 3. *Kittanning*—Clinton ss., 6; Concord ss., 5.60; Crooked Creek, 5.50; Ford City, 12, ss., 4.96; Freeport ss., 15.35; Glade Run, 18.50; Gohenville ss., 2.40; Indiana ss., 105; Marion Centre, 5; West Glade Run, 7, ss., 16.30. *Lackawanna*—Athens ss., 15.54; Carbondale 2d ss., 2.54; Duryea ss., 50 cts.; Elmhurst, 7, ss., 10.05; Franklin, 1.94; Mehoopany ss., 2; Montrose ss., 41.08; Moosic, 18.95; Mountain Top, 1.50, Y.P.S., 2; Mount Pleasant ss., 2.50; Peckville ss., 4.56; Pittston, 6.50; Rushville ss., 6; Sayre ss., 12; Scranton 2d ss., 31.28;—Green Ridge, 8.30;—Hickory Street ss., 35;—Petersburg German ss., 5; Silver Lake, 1; Stella ss., 30; Sterling ss., 1.25; Taylor ss., 3; Troy ss., 8.13; Ulster Village ss., 3.40; West Pittston ss., 20.77; Wilkes-Barre Grant Street ss., 11.38;—Memorial ss., 133;—Westminster, 8; Wyalusing 1st, 5;—2d ss., 22.55. *Lehigh*—Audenreid, 5, ss., 20; Bangor ss., 9.49; East Mauch Chunk ss., 12.24; Hazleton ss., 50; Mauch Chunk, 13.58; Summit Hill ss., 10. *Northumberland*—Allenwood ss., 13.50; Bodines ss., 2; Bloomsburg ss., 33; Great Island, 25; Hartleton, 7; Linden, 5, ss., 11.43; New Columbia, 6; Northumberland ss., 11.18; Orangeville, 2, ss., 10; Pennsdale ss., 3; Rohrsburg ss., 4; Sunbury ss., 25; Slacks Run ss., 2; Washington ss., 22; Williamsport Bethany, 2, ss., 9.12. *Parkersburg*—Buckhannon ss., 13.50; Fairmont, 3.50; Waverly, 7.16, ss., 5.84. *Philadelphia*—Philadelphia 1st ss., 7;—2d, 169.79;—4th, 122.33, ss., 10.28;—9th ss., 121.36; Atonement ss., 5.50;—Bethlehem, 14.80;—East Park, 10, Y.P.S., 50 cts.;—Northminster ss., 100;—Olivet, 5;—Patterson Memorial, 6, ss., 22;—Princeton ss., 13.66;—St. Paul ss., 22.24;—Southwestern ss., 24.28;—Tabernacle, 10.57, ss., 21.02;—Tabor, 34.01, ss., 19.49;—Temple ss., 14.18;—Westminster ss., 35;—Woodland ss., 31.28. *Philadelphia North*—Ashbourne ss., 22; Bridgeport 1st, 12, ss., 22; Bristol, 2.40; Doylestown, 49.44; Fox Chase Memorial ss., 11.54; Frankfort ss., 75.75; Germantown 1st ss., 83.8;—West Side ss., 25; Jenkintown ss., 21.62; Mount Airy, 26.33, ss., 16.40; Newtown, 24.63;—Edgewood Mission ss., 13.70; Norristown 1st, 17.75, ss., 25.10; Oak Lane, 9.54, ss., 23.98; Roxborough ss., 20.52; Thompson Memorial ss., 10; Wissahickon ss., 100.51; Wissinoming ss., 6. *Pittsburg*—Bethel ss., 2.12; Canonsburg Centre ss., 10.52; Coraopolis, 11, ss., 24; Fairview ss., 11.25; Idlewood Hawthorne Avenue ss., 34; Lebanon ss., 26.40; Long Island ss., 2; McKee's Rocks, 15; Mendelssohn ss., 19.56; Mount Carmel ss., 5; Pittsburg 9th St. ss., 100;—East Liberty, 22.04, ss., 14.37;—McCandless Avenue, 15;—Point Breeze ss., 140;—West End ss., 24.57; Sharon, 3.39, ss., 22.58; Sheridanville, 20; Swissvale, 24.27, ss., 41.95. *Redstone*—Bethel ss., 7.04; Belle Vernon ss., 5; Dunlap's Creek ss., 11.85; Fairchance ss., 25.80; Fayette City, 10.57; Laurel Hill, 26.52; Little Redstone ss., 35.80; Long Run, 7.50; McKeesport 1st, 3.51, ss., 23.12;—Central ss., 39.69; New Providence ss., 31.30; Rehoboth ss., 7.39;—Webster ss., 14.36; Round Hill, 12; Sutersville ss., 14.38; West Newton ss., 26.25. *Shenango*—Centre ss., 15; Centerville ss., 18.28; Leesburg ss., 8; Neshannock ss., 15.11; New Castle 1st, 28.81, ss., 15.24; Sharon ss., 54.65; Sharpville ss., 13; Slippery Rock ss., 11; Transfer ss., 8.60. *Washington*—Allen Grove ss., 12.35; 11; Cross Roads ss., 9.60; East Buffalo, 28.05, ss., 21.25; Frank Cross Roads ss., 9; Pigeon Creek ss., 19.50; Rock Lick ss., 13.37; Three Springs, 3, ss., 3; Unity ss., 21.45; Upper Buffalo ss., 26.06; West Alexander ss., 53; Wheeling 3d ss., 25. *Wellsboro*—Knoxville, 2.2; Lawrenceville ss., 4.33; Mansfield ss., 6.05; Westmore, 6.59. *Westminster*—Bellevue, 2.98; Coleraine Union ss., 21.67; Hopewell, 6.50; Leacock ss., 8.59; Little Britain (Pleasant Grove) ss., 2; Marietta, 5.88, ss., 19.62; Middle Octotara, 4, ss., 7.09; New Harmony ss., 17; Slateville ss., 23.70; York Calvary, 2.50, ss., 9.65;—Faith, 2. 6582 67

SOUTH DAKOTA—Aberdeen—Pembroke ss., 3.45. *Black Hills*—Hot Springs ss., 3.38. *Central Dakota*—Eandreau 2d ss., 6; Hitchcock ss., 9.84; Redfield ss., 5.96; White ss., 10.06. *Southern Dakota*—Dell Rapids ss., 6.47; Emmanuel German, 8; Scotland ss., 15.65. Cs 81

TENNESSEE—French Broad—Calvary ss., 5; Hot Springs ss., 1.85. *Holston*—Amity, 52 cts.; Elizabethton ss., 3; Timber Ridge, 1.25. *Kingston*—Cattanooga Park Place ss., 3; Huntsville, 3.25; Ozone, 1.40; Rockwood ss., 10; Sherman Heights ss., 4.50. *Union*—Clloyd's Creek ss., 77 cts.; Fusbria, 1; Hebron, 2.50; Knoxville Belle Avenue, 2.50, ss., 7.30;—Lincoln Park ss., 2.50; New Market, 2, ss., 10; New Providence ss., 8.40; Rockford, 3; Shannondale ss., 13; Shiloh, 2.50, ss., 2.50; St. Paul's ss., 5; Westminster, 2.13. 99 09

TEXAS—Austin—Buttfield ss., 40 cts.; El Paso, 16.98; Galveston 4th ss., 13.57; San Antonio Madison Square ss., 11.83. *North Texas*—Adora ss., 9.41. *Trinity*—Baird ss., 4. 56 19

UTAH—Boise—Boise City 2d, 10; Lower Boise ss., 4.45; Roswell ss., 5.80. *Kendall*—Idaho Falls ss., 9. *Utah*—Central Park Mission ss., 1.25; Kaysville Haines Memorial, 2.55, ss., 4.25; Salt Lake City 1st ss., 27.45. 64 75

WASHINGTON—Olympia—Montesano ss., 8.64; Napavine ss., 3.67; Olympia ss., 10; Puyallup, 6; Ridgefield ss., 7; Tacoma Calvary ss., 11;—Sprague Memorial ss., 6.23; Tenino ss., 2.50; Woodland ss., 6; Westminster ss., 19. *Puget Sound*—Ballard, 6; Ellensburg ss., 4.24; Everett ss., 26.30; Fairhaven ss., 8; Kent ss., 14.66; Mission, 4.20; Natchez, 10; Port Townsend, 8; Roslyn ss., 35; Seattle Calvary ss., 9.50; Sedro ss., 10; Sumner, 8; Wenatchee, 8. *Spokane*—Cœur d'Alene, 3; Cortland ss., 6; Creston ss., 2.27; Fairfield ss., 3.03; Spokane 1st ss., 70; Spokane River Indian ss., 1.50; San Poil ss., 5.42; Wellpinnit Indian ss., 1.50. *Walla Walla*—Asotin Grace ss., 7.40. 332 06

WISCONSIN—Chippewa—Ironwood ss., 20.76; West Superior ss., 25. *La Crosse*—La Crosse 1st ss., 21.27; Neillsville ss., 3; New Amsterdam ss., 6; Old Whitehall ss., 3.10. *Madison*—Dane ss., 5; Dekerra No. 7 ss., 1.42; Highland German ss., 5; Kern's Corners ss., 10; Lima Centre ss., 10.34; Lodi ss., 12.30; Madison Christ ss., 35.14; Oregon ss., 5; Palmer ss., 3.73; Pacific ss., 2.43; Prairie du Sac, 3.75, ss., 10; Pulaski German ss., 6; Richland Centre ss., 10.08. *Milwaukee*—Manitowoc 1st ss., 12.20; Milwaukee Bethany, 5.27, ss., 9.73;—Calvary, 16.08;—Perseverance, 92 cts., ss., 10.81;—Westminster ss., 9.59. *Winnebago*—Crandon ss., 10; Green Bay 1st ss., 5.65; Robisonville ss., 4.50; Wausau Kelly Mission ss., 6.03; Westfield ss., 8.40; West Merrill ss., 10; Winneconne ss., 8.30. 316 80

MISCELLANEOUS.

New Berlin ss., Ill., 6.95; Beebe Draw U. ss., Col., 1.69; Andersonville ss., Mich., 2.30; Beading ss., Pa., 5.30; Davis Mem. ss., Pa., 7.90; Cabin John ss., Md., 1.50; Meek ss., Neb., 2.31; Graysville ss., Pa., 3.71; Elias ss., N. M., 25 cts.; Josefa ss., N. M., 25 cts.; Dist. No. 2 ss., Wis., 1.63; Lawiston ss., Minn., 1.15; Hallstead ss., Pa., 1; Little York ss., N. J., 4.50; Lease ss., Ill., 1.33; Gomer ss., O., 3.15; Col. per W. W. Baxter, 5; Col. per C. F. Geiger, 2.98; Scotland ss., Ia., 5; Col. per Thos. Scott, 7.22; Mint Hill ss., N. C., 1.20; Redcliff ss., Wis., 5.16; Mt. Garfield ss., Col., 75 cts.; Sheridan ss., Wis., 3.29; Marsland ss., N. C., 1; Plicksville ss., Pa., 2.7; Mission ss., Washington, Ga., 72 cts.; Col. per W. H. Long, 1.32; Col. per W. L. Metz, 7; Brockville ss., Ont., 1.61; Beulah ss., N. D., 3.25; Polo ss., Ill., 7.50; Elk Run, Pack and Marsh Fork ss., W. Va., 3.20; Nashville ss., Kan., 3.20; Hague ss., Wis., 50 cts.; Louisville ss., Tenn., 1; Mission ss., Steubenville, O., 3.63; Col. per W. J. Large, 3.54; Banks Creek ss., N. C., 1.14; Prairie ss., S. D., 1.64; Col. per L. J. Allen, 40 cts.; Col. per E. A. Brooks, 4.96; Col. per W. F. Grundy, 25 cts.; Col. per L. Johnson, 9; Col. per L. E. Koenig, 60 cts.; Col. per I. G. Knotts, 2.50; Col. per W. H. Long, 1; Col. per G. T. McCampbell, 3; Col. per Geo. Perry, 3.45; Col. per Chas. Shephard, 60 cts.; Col. per A. Terry, 1.40; Col. per G. W. Van Sickle, 1; Col. per A. Hicks, 5; Col. per G. McWhirter, 50 cts. 151 70

INDIVIDUAL CONTRIBUTIONS.

Rev. Jos. Platt, 30; C. Penna., 1; Cash, 1; Samuel Thorne, 10; Mrs. C. J. Bowen, 50; Rev. J. B. Smith, D.D., and wife, 7; Mr. S. P. Harbison, 25; Cash, 10; Rev. J. W. Jacks, 10; John Vaupe, 1; H. O. Hunt, 1; Miss Caroline Willard, 900; Anonymous, 25; Miss Katherine Whitney, 200. 1,271 00

ACKNOWLEDGMENT OF BOARD RECEIPTS.

| | |
|--|-------------|
| Contributions from Churches | \$4,954 94 |
| “ “ Sabbath-schools | 15,220 22 |
| “ “ Individuals | 1,271 00 |
| | <hr/> |
| | \$21,446 16 |
| Deduct \$5 from Dale, N. Y., acknowledged in June, paid to Board of Home Missions | 5 00 |
| Contributions during July, 1901 | \$21,441 16 |

| | |
|-------------------------------------|-------------|
| Previously acknowledged | \$40,103 48 |
| Total since April 1, 1901 | \$61,514 46 |

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, 1319 Walnut St., Philadelphia.

RECEIPTS FOR THE BOARD OF EDUCATION.

January, 1901.

| | |
|--|------------|
| From Churches, Sabbath-schools and Young People's Societies | \$2,927 21 |
| From Moneys Refunded | 264 00 |
| From Individuals | 1,261 41 |
| From Interest from Investments | 936 75 |
| | <hr/> |
| Total | \$5,389 37 |

February, 1901.

| | |
|--|------------|
| From Churches, Sabbath-schools and Young People's Societies | \$3,430 05 |
| From Legacy | 367 27 |
| From Moneys Refunded | 113 50 |
| From Individuals | 500 42 |

| | |
|--|------------|
| From Interest from Investments | \$120 18 |
| Total | \$4,531 42 |

March, 1901.

| | |
|--|-------------|
| From Churches, Sabbath-schools and Young People's Societies | \$13,674 58 |
| From Moneys Refunded | 672 41 |
| From Individuals | 1,901 12 |
| From Income from Investments | 3,213 35 |
| | <hr/> |
| Total | \$19,461 46 |
| Total Receipts from April 16, 1900, to April 15, 1901. | \$75,253 12 |

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Phila., Pa

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1901.

†† In accordance with terms of mortgage. ††† Twentieth Century Fund.

ATLANTIC—*South Florida*—Sorrento, 3. 3 00
BALTIMORE—*New Castle*—Newark, 7; New Castle (inc. ss., 1.71), 90.73; Port Penn, 1.30; Rehoboth (Md.), 1; Wilmington Rodney St., 13.80. *Washington City*—Darnestown, 6.36; Falls Church, 6.50; Lewinsville, 2.08; Takomah Park, 8.58; Vienna, 2.08. 139 43
CALIFORNIA—*Benicia*—Vallejo ss., 2.63. *Los Angeles*—Los Angeles Redeemer, 6; San Pedro, 3. *San Jose*—Cayucos, 5. *Santa Barbara*—Carpenteria, 7. 23 63
CATAWBA—*Cape Fear*—Kinston White Rock, 1. *Yadkin*—††Bain's Grove, 3. 4 00
COLORADO—*Gunnison*—Fair Play, 2.50; Gunnison Tabernacle, 89 cts.; Leadville, 7.20; Ouray, 6. *Pueblo*—Durango, 6.90. 22 99
ILLINOIS—*Alton*—Alton 1st ss., 59 cts.; Baldwin, 7; Brigh-ton, 5; Hillsboro, 11; Moro, 4.64; Sparta, 10; Steelville, 1.40. *Bloomington*—Bement, 23.04; Clarence, 8; Gilman, 5; Nor-mal, 4.50; Watska, 4.45; Wenona, 7. *Chicago*—Chicago 1st, 13.39; —Normal Park, 14; Evanston 1st ss., 10. *Freeport*—Galena 1st, 12.14; Warren, 15.30; Woodstock, 3.50. *Mattoon*—Pana, 4.50. *Olhava*—Elgin House of Hope, 5.49. *Peoria*—Alta, 1; Brunswick, 1.70; Galesburg, 7.28; Prospect, 5; Yates City, 4.22. *Rock River*—Aledo, 20.10; Edgington, 8; Garden Plain, 6.70; Hamlet, 8; Newton, 10.30; Perrytown, 4; Woodhull, 6.20. *Schuyler*—Balis, 4; Camp Point, 6; Kirk-wood, 6.25; Lee, 2.50; Monmouth, 5.85; Olive, 2.50; Prairie City, 5. *Springfield*—Greenview, 7; Springfield 1st, 16.20. 307 74
INDIANA—*Crawfordsville*—Bethany, 1.31; Prairie Centre, 1.20; Rockville Memorial, 4.32; Romney, 5.27; Sugar Creek, 1.25. *Fort Wayne*—Elkhart, 13; Lima, 15.65. *Indianapolis*—Indianapolis 1st, 10. *New Albany*—Sharon, 60 cts. *Vincennes*—Rockport, 2.48. *White Water*—Ebenezer, 1.80; Lewisville, 1.40; Richmond 2d, 4.06. 62 34
INDIAN TERRITORY—*Choctaw*—Atoka, 4.25. *Sequoyah*—Muskego, 10. 14 25
IOWA—*Cedar Rapids*—Clinton, 35.21. *Corning*—Lenox, 3. *Council Bluffs*—Council Bluffs 1st, 20; Hardin Township, 2.11. *Des Moines*—Des Moines Clifton Heights, 4.67; Grimes, 4; Milo, 3.25. *Fort Dodge*—Adaza, 1; Fonda (inc. ss., 1), 6; Lohrville, 3; Varina, 3. *Iowa*—Birmingham, 3.70; Burlington 1st, 3; Keokuk Westminster 1st, 5.24; Martinsburg, 9.33; Milton, 4; Mount Pleasant 1st, 14.58. *Iowa City*—Mar-gene, 6.23; Shimer, 2.50; Sigourney, 4.15. *Waterloo*—West Friesland German, 9. 146 97
KANSAS—*Emporia*—Wichita 1st, 1.04. *Neosho*—McCune, 1.60; Osage 1st, 6.85; Pleasanton, 4. *Solomon*—Bennington, 3.37; Minneapolis, 15.05; Solomon, 3.25. 35 36
KENTUCKY—*Ebenezer*—Flemingsburg, 8; Maysville, 12. 20 00
MICHIGAN—*Detroit*—Detroit Fort Street, 18.35. *Lake Su-perior*—††Gladstone Westminster, 130; Marquette, 14. *Lans-ing*—Brooklyn, 5.15; Lansing Franklin Avenue, 8. *Monroe*—Reading, 6.25. *Saginaw*—Munger ss., 1; West Bay City Westminster, 15. 197 75
MINNESOTA—*Duluth*—Lakeside (Y. P. S. C. E., 2.50), 6.07.

Mankato—Ebenezer, 5; Round Lake, 6.29; St. James, 2.80. *Red River*—Crookston, 6.15. *St. Paul*—St. Paul 1st, 20. *Winona*—Claremont, 4.50; Jordan, 74 cts.; Washington, 4.68. 56 23
MISSOURI—*Ozark*—Joplin, 3.07. *Palmira*—Glasgow, 2.50. *St. Louis*—St. Louis 1st, 35.95; —Tyler Place, 12.30. 53 82
MONTANA—*Great Falls*—Harlem, 4. *Helena*—Boulder, 7. 11 00
NEBRASKA—*Hastings*—Bethel, 5.10; Hastings German, 6.53; Kenesaw, 5.53. *Nebraska City*—Adams, 5; Blue Springs, 2; Hickman German, 8; Tecumseh, 12. *Nebraska*—Pender, 5. *Omaha*—Omaha Agency Blackbird Hills, 1.15; Tekamah, 5.10. 55 41
NEW JERSEY—*Elizabeth*—††Carteret, 40; Cranford, 11; Ros-selle, 4.91. *Jersey City*—Hoboken, 2; Jersey City 1st, 12.32. *Monmouth*—Beverly, 39.42; Jamesburg, 15.51; Perrineville, 2.13. *Morris and Orange*—Madison, 5.72; Morristown South St., 46.81; Mt. Olive, 4.60; St. Cloud, 10.32. *Newark*—Cald-well, 20.08; Montclair 1st, 64.17; Newark 2d, 12.50; —5th Avenue, 10.06; —Park, 5.82. *New Brunswick*—Princeton 2d (from Miss Alexander), 300; —Witherspoon Street, 5; Trenton 4th, 2.38. *Newton*—Marksboro, 6. *West Jersey*—Bridgeton 2d, 8.65; Elwood, 3.82. 63 22
NEW YORK—*Albany*—Albany State Street, 19.87; Jermain Memorial, 2.20. *Binghamton*—Binghamton West, 7; Smith-ville Flats, 3; Windsor, 4.10. *Boston*—Newburyport 1st, 5.25; Windham, 3.13. *Brooklyn*—Brooklyn Duryea, 35. *Buffalo*—Buffalo Westminster, 15.50; Silver Creek, 5. *Cayuga*—Aurora, 18; Ithaca, 46.04; Port Byron, 3. *Chemung*—Spencer, 3.20. *Genesee*—Castile, 24.41; Wyoming, 2.17. *Geneva*—Manchester, 12.20; Ovid, 7.22; Seneca Castle, 4. *Hudson*—Good Will, 3; Stony Point, 46.77; West Town, 2. *Lyons*—Sodus, 8.65. *Nassau*—Hempstead Christ's Church, 15. *Niag-ara*—Knowlesville, 5. *North River*—Pleasant Plains, 4.90; Wappinger's Falls, 4. *Otsego*—Hobart, 3.78. *Rochester*—Nunda, 6.32; Victor, 7. *Steuben*—Campbell, 4.91; Cuba, 15.41; Howard, 5. *Troy*—Cohoes Silliman Mem'l, 28.35; Troy Oakwood Avenue, 17.70; —Woodside, 14.66; Waterford, 6.43. *Utica*—Knobxoro, 9.03; Sauquoit, 6; West Camden, 3.40; Williamstown, 1.70. *Westchester*—New Rochelle 1st, 11.47; South East Centre, 5.50; Stamford 1st, 2; Yonkers Westmin-ster, 5.78. 464 08
NORTH DAKOTA—*Fargo*—Hillsboro, 4. *Pembina*—††Bay Centre, 40; Belleville, 1.25; Inkster, 2.41. 47 66
OHIO—*Athens*—McConnellsville, 3. *Chillicothe*—Hamden, 1.40; Washington, 4.70. *Cincinnati*—Bethel, 3.36; Cincin-nati Walnut Hills, 16.45; Lebanon, 8; Pleasant Ridge, 7.60. *Cleveland*—Akron 1st, 7.48; East Cleveland, 10.44; Guilford, 1.67. *Columbus*—Greenfield, 1.10. *Dayton*—Clifton, 10.01; New Jersey, 1.50. *Lima*—Van Buren, 5. *Mahoning*—Ells-worth, 7; Niles, 13; Youngstown 1st, 25.33. *Marion*—Ches-terville, 5.07; La Rue, 2.86; Liberty, 1. *Monroe*—Weston, 2.24. *St. Clairsville*—Coal Brook, 5.44; Concord, 5; Lore City, 66 cts.; New Castle, 2; Pleasant Valley, 1.50; Rock Hill, 6.55; Short Creek, 5; West Brooklyn, 1; Woodsfield, 1. *Steubenville*—Bakersville, 3.05; Island Creek (inc. ss., 85

ACKNOWLEDGMENT OF BOARD RECEIPTS.

cts.), 7.60; Newcomerstown, 2.15; Pleasant Hill, 3; **Uricks-**
ville, 70. **Wooster**—Apple Creek, 2.60; Ashland, 5.56; Savan-
nah, 7.30. **Zanesville**—New Concord, 4.88; Norwick, 3.75;
Zanesville 1st, 20.52; — Brighton, 8.31. 305 13

OREGON—*Southern Oregon*—Klamath Falls, 3. 3 00

PENNSYLVANIA—*Allegheny*—Allegheny 1st, 13.27; — Central, 3; Alison Park, 3.42; Bakerstown, 11.50; Bethlehem, 2.50; Fairmount, 4; Hiland, 11.17; Hoboken, 5.12; Industry, 2; Rochester, 5; Tarentum, 4.37. *Blairsville*—Cross Roads, 5.17; Greensburg 1st, 14.22; — Westminster, 10; Johnstown Laurel Avenue, 12.50; Ligonier, 5; Salem, 9.45; Unity, 12; Wilmerding, 7. *Butler*—Centreville, 18; Mount Nebo, 4.30; Prospect, 5.15. *Carlisle*—Lebanon 4th Street, 46.83; Mechanicsburg, 11.36; Mercersburg, 14.62; Shippensburg, 12.50. *Chester*—Oxford 1st, 47.95; Toughkenamon, 1.85. *Clarion*—Beech Woods, 15.63; Falls Creek, 2; Penfield, 5.61; Tionesta, 5. *Erie*—Corry, 7.50; Erie Central, 30.34; — Chestnut Street, 9.44; Franklin, 32.42; Georgetown, 2; Girard, 5.05; — Milesgrove Branch, 2.50; Mount Pleasant, 2; North Warren, 4.25; Oil City 1st, 24; Pleasantville, 13; Sandy Lake, 1.75; Springfield, 2; Stoneboro, 3.25; Warren, 30.09. *Intendington*—Altoona, 3d, 11.22; — Broad Avenue, 7.54; Huntingdon, 15.45; Logan's, Valley (inc. ss., 2.30), 15; Lower Spruce Creek, 7.36. *Kittanning*—Apollo, 13; Indiana ss., 25; Kittanning 1st, 40; Leechburg, 15; West Glade Run, 10; Worthington, 13. *Lackawanna*—Hawley, 5; Kingston, 9.67; Moose, 10.02; Sugar Run, 1; Tunkhannock, 17; Wyalusing 1st, 5; — 2d, 7; Wyoming, 3. *Lehigh*—Port Carbon, 11; Shawnee, 7.50. *Northumberland*—Beech Creek, 2.50; Buffalo, 5; Chillisquaque, 3; Great Island, 31; Lewisburg, 13; Mifflinsburg, 13.10. *Philadelphia*—Philadelphia, 4th, 10.65; 7th — Arch Street, 198.02; — Bethlehem, 40.94; — East Park (inc. V. P. S. C. E., 50 cts.), 5.50. *Philadelphia North*—Carmel, 3; Germantown Wakefield, 32.32; Leverington, 13; Morrisville, 6; Newtown, 41.04. *Pittsburg*—Cantonburg 1st, 11.15; Edgewood, 18.24; Forest Grove (Ladies' Soc.), 5.50; Long Island ss., 2; Mansfield, 26.22; Mount Pisgah, 10; Pittsburg 4th, 33.50; — East Liberty (inc. ss., 21.55), 76.63; — Hazlewood, 11.73; — Heron Avenue, 5.29; — Homewood Avenue, 22; — Lawrenceville, 14.67; — Morning Side (inc. ss., 1.03), 2.91; — Shady Side (inc. ss., 19.13), 63.65; — South Side, 5.40. *Redstone*—New Providence, 14. *Shenango*—Westfield, 25. *Washington*—Lower Buffalo, 2.50; Unity, 5.75; Wheeling 1st, 18.57. *Wellsboro*—Wellsboro, 6.59. *Westminster*—York 1st, 125.25. 1832 18

SOUTH DAKOTA—*Black Hills*—Sturgis, 3. *Southern Dakota*—Dell Rapids, 4. 7 00

TENNESSEE—*Holston*—Johnson City Watonga Avenue, 6.52; Jonesboro, 12. *Union*—Hopewell, 3; Knoxville 2d, 16.02; New Market, 6.64; New Providence, 3.50. 47 77

TEXAS—*Austin*—Taylor, 4.20. *North Texas*—Wichita Falls (inc. ss., 2.75), 9. 13 20

UTAH—*Kendall*—Soda Springs, 2.20. 2 20

WASHINGTON—*Alaska*—Juneau Northern Light, 8.25. *Olympia*—Chehalis Westminster, 2. *Puget Sound*—Ballard, 2. 12 25

WISCONSIN—*Chippewa*—West Superior Hammond Ave., 10.00. *Madison*—Baraboo, 6.73; Brodhead, 4.14; Lodi, 6.03; Pulaski German, 2. *Milwaukee*—Milwaukee Immanuel, 36.38; — North, 2; Stone Bank, 4.10. *Winnebago*—Marshfield, 6.02. 78 64

Contributions from churches and Sabbath-schools . . . \$4,599 65

OTHER CONTRIBUTIONS.

"A Friend," Lake City, Minn \$5 00
"Cash," Philadelphia, Pa 1 00
"C. Penna." 3 00
Mrs. Caleb S. Green, Trenton, N. J. 100 00
Rev. and Mrs. John B. Smith, Crockett, Tex 7 00
116 00

\$4,715 65

MISCELLANEOUS.

Premiums of Insurance \$304 06
Sales of Church Property 922 75
Interest on Investments 743 00
Partial Losses 54 56
Plans 10 00
\$2,124 37

PAYMENTS OF CHURCH MORTGAGES.

Iowa, Des Moines, Humeston \$500 00
New York, Brooklyn, Brooklyn South Third Street 450 00
Texas, Trinity, Matthew's Memorial (Woman's Miss. Soc.) 33 50
983 50

SPECIAL DONATIONS.

Baltimore, Baltimore, Piney Creek \$23 41
New York, Boston, Boston 1st 65 00
New York, New York, New York Madison Square (Estate of Jas. R. Hills) 100 00
Alexander Maitland, Esq., N. Y. 200 00
388 41

BARBER FUND.

Estate of Phineas M. Barber 500 00
\$8,711 93

Church collections and other contributions, April 11 to July 31, 1901 \$12,186 32
Church collections and other contributions, April 11 to July 31, 1900 13,675 44

LOAN FUND.

Interest \$1,905 37
Payments on mortgages 249 31
\$3,154 68

MANSE FUND.

Interest \$15 70
Installments on loans 1,912 11
Premiums of insurance 58 50
\$1,986 31

CONTRIBUTION.

Mrs. C. J. Bowen, Delphi, Ind 50 00

SPECIAL DONATIONS.

New Jersey, Jersey City, Paterson Broadway German \$5 00
New Jersey, Morris and Orange, Newark Vernon 20 00
Rev. James L. Vallandigham, Newark, Del 5 00
30 00

RAYNOLDS FUND.

Interest 13 00
\$2,079 31

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF MINISTERIAL RELIEF, JULY, 1901.

ATLANTA—*South Florida*—Sorrento, 3. 3 00
BALTIMORE—*Baltimore*—Catonville, 14; Havre de Grace, 8.51. *New Castle*—Rehoboth (Md.), 4.9. 26 73

CALIFORNIA—*Bonita*—Vallejo 1st ss., 4.43. *Los Angeles*—Los Angeles 2d, 14.50; Santa Ana 1st, 10.70. 29 63

COLORADO—*Gunnison*—Gunnison Tabernacle, 39 cts. 0 39

ILLINOIS—*Bloomington*—Mionok, 2.25. *Cairo*—Equality, 3; Friendsville, 2. *Chicago*—Chicago 1st, 22.32; — Normal Park, 14; Evanston 1st (ss., 10), 10.50; Itaska 1st, 5. *Peoria*—Galesburg, 8.68. *Rock River*—Kewanee, 1.85. *Schuyler*—Bethel, 7.45; Kirkwood, 6.25; Kemmouth, 5.85. *Springfield*—Lincoln 1st, 3; Springfield 1st, 16.20. 110 35

INDIANA—*Crawfordsville*—Rockville Memorial, 4.33. *Indianapolis*—Indianapolis 1st, 15. *New Albany*—New Albany 2d, 8.51. *White Water*—Sardinia, 2; Union, 6. 35 84

INDIAN TERRITORY—*Choctaw*—Mountain Fork, 1. *Oka Achukma*, 1. 2 00

IOWA—*Cedar Rapids*—Linn Grove, 3. *Corning*—Malvern, 10.01. *Iowa*—Burlington 1st, 3; Keokuk Westminster 1st, 23.44. *Sioux City*—Sac City 1st, 6. *Waterloo*—Tama, 60 cts.; Toledo, 3.11; West Friesland German, 10. 59 16

KANSAS—*Emporia*—Burlington, 2.10; Wichita 1st, 1.35. *Larned*—Burton, 8. *Osborne*—Fairport, 2.05; Natoma, 2. *Solomon*—Bennington, 3; Concordia 1st, 20.62; Springfield, 4. 42 82

ACKNOWLEDGMENT OF BOARD RECEIPTS.

MICHIGAN—*Grand Rapids*—Big Rapids Westminster, 3. *Kalamazoo*—Plainwell, 3. *Saginaw*—Munger ss., 1. 7 00
 MINNESOTA—*Mankato*—Beaver Creek, 2. *Minneapolis*—
 Minneapolis Westminster ss., 23.32. *Red River*—Crookston,
 10.42. 35 94
 MISSOURI—*Kansas City*—Rich Hill 1st, 2.55. *Ozark*—
 Joplin 1st, 3.06. *Platte*—Union Star, 1. *St. Louis*—St. Louis
 1st, 71.87. 78 45
 MONTANA—*Butte*—Anaconda, 25.90. *Great Falls*—Chi-
 nook, 5. 30 90
 NEBRASKA—*Hastings*—Bloomington, 2; Hastings German,
 6.25. *Nebraska City*—Adams, 7. *Omaha*—Omaha Bohem-
 ian Brethren, 1.85; — Westminster, 28.73. 45 33
 NEW JERSEY—*Elizabeth*—Rosene, 4.90. *Jersey City*—Eng-
 lewood, 366.75; Jersey City 1st, 12.32. *Monmouth*—Free-
 hold, 17.06. *Morris and Orange*—Flanders, 5; Madison 1st,
 5.71; New Providence, 7; Orange Central, 200. *Newark*—
 Bloomfield Westminster, 157.50; Newark 2d, 43.75. *New*
Brunswick—Bound Brook, 17; Trenton 4th ss., 2.38. *West*
Jersey—Cape May, 11.56; Wenonah, 67.62. 918 55
 NEW YORK—*Albany*—Albany State Street, 19.87; Amster-
 dam Emmanuel, 14.90; Cbarlton, 20; Galway, 9.43; Jermain
 Memorial, 2.19; Mariaville, 4; Schenectady East Avenue,
 15.30. *Binghamton*—Lordville, 4. *Brooklyn*—Brooklyn 2d,
 72.39. *Buffalo*—Allegany, 3; Portville 1st, 70. *Cayuga*—
 Aurora, 12.60; Ithaca 1st, 78.98. *Geneva*—Seneca Falls, 29.
Hudson—Cochecton, 3; Good Will, 3; Monticello, 12; West
 Town, 2. *Lyons*—Williamson, 6. *New York*—New York
 1st (addl.), 2000; — Faith, 8; — West Farms, 5. *North River*—
 Little Britain, 6.50. *Rochester*—Caledonia, 16.50; Lima,
 8. *St. Lawrence*—Helena, 2.54. *Syracuse*—Amboy, 2; La-
 fayette, 10. *Troy*—Troy 2d, 74.42; Waterford, 6.43. *Utica*—
 Holland Patent, 16. 2537 40
 OHIO—*Bellefontaine*—Upper Sandusky, 6. *Chillicothe*—
 Pisgah, 7. *Cincinnati*—Cincinnati Calvary, 24; Pleasant
 Run, 2; Venice, 3.30. *Cleveland*—Akron Central, 4. *Colum-
 bus*—London, 8; Plain City, 6. *Lima*—Van Buren, 7. *St.*
Claireville—Corcord, 5; West Brooklyn, 2. *Steubenville*—
 Urichsville, 21. *Wooster*—Clear Fork, 1. 96 30
 PENNSYLVANIA—*Allegheny*—Bridgewater, 11; Pine Creek
 2d, 5.75. *Blairsville*—Latrobe (ss., 5.59), 94.03. *Chester*—
 Oxford 1st, 100. *Clarion*—Hazen, 3; Richardsville, 2.75;
 Sugar Hill, 5. *Huntingdon*—Lewistown ss., 25; West Kisha-
 coquillas, 41.57. *Lackawanna*—Franklin, 2.16; Honesdale
 1st, 24.91; Peckville, 2. *Parkersburg*—Hughes River, 9. *Phila-
 delphia*—Philadelphia Puritan, 2.17. *Philadelphia*
North—Holmesburg (ss., 13.70), 44.70. *Pittsburg*—Long Is-
 land ss., 2; Pittsburg East Liberty (ss., 28.74), 99.87; —
 Hazlewood, 18.74; — Lawrenceville, 20.50; — Sbdy Side

(ss., 19.15), 63.65. *Wellsboro*—Wellsboro, 6.53. *Westmin-
 ster*—Leacock, 22.26. 606 65
 SOUTH DAKOTA—*Central Dakota*—Union, 4.30. *Southern*
Dakota—Emmanuel German (Marion), 8; Turner Co. 1st
 German, 6. 18 30
 TENNESSEE—*Union*—Eusebia, 1; Knoxville Belle Avenue,
 3; New Prospect, 1.40; Rockford, 1. 6 40
 TEXAS—*Austin*—Austin 1st, 24.85. *North Texas*—Jacks-
 boro, 5.75. 30 60
 UTAH—*Kendall*—Fort Hall 1st, 8.70. 8 70
 WASHINGTON—*Olympia*—Tacoma 1st, 5. 5 00
 WISCONSIN—*Milwaukee*—Alto Calvary, 6. *Winnbago*—
 Fond du Lac 1st, 1.30; Marshfield, 11.08. 18 38
 From Churches, Sabbath-schools and Societies . . \$1,753 85

INDIVIDUALS.

Mrs. Sarah E. Aiken, Princeton, N. J., 5; "Tithe,"
 Chambersburg, Pa., 5; Rev. Moses Noerr, Kan-
 sas, 8; Rev. E. B. Bruen, D.D., Philadelphia, 50;
 "D. R. H.," 5; Mrs. W. C. Lobenstine, N. Y.,
 30; Mrs. Anna S. Scofield, Strasburg, Pa., 7; "A.
 H. by Z.," 5; Mrs. Mary H. Godfrey, Mt. Ver-
 non, Ind., 40 cts.; Rev. and Mrs. J. B. Smith,
 Crockett, Tex., 12; "A Friend," 7; Miss Annie
 Niebrugge, N. Y., 1; William B. Wray, DuBois,
 Pa., 5; Mrs. Julia M. Pitkin, Syracuse, N. Y.,
 120; Rev. and Mrs. J. W. McCluskey, Delta, O.,
 1; Rev. J. L. Vallandigham, D.D., Newark,
 Del., 5; "Cash," Philadelphia, 1; Dr. William
 M. Findley, Altoona, Pa., 10; Julia E. Stone,
 Louisville, Ky., 3; Julia E. Stone, Twentieth
 Century Fund, 7; Rev. Joseph Platt, Davenport,
 Ia., 30; "C. Penna.," 5 322 40
 Interest from investments 6,024 23
 Interest from Trustees of the Assembly 2,680 00
 Interest from Latta Fund 41 66
 \$13,822 14
 For the Emergency Fund 233 06
 \$14,055 20
 For Permanent Fund 3,250 00
 Total receipts in July, 1901 \$17,305 20
 WILLIAM W. HEBERTON, Treasurer,
 507 Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR BOARD OF HOME MISSIONS, JUNE AND JULY, 1901.

ATLANTA—*East Florida*—Boynton, 1.19; Delray, 97 cts.;
 Hawthorne, 2.25; Starke (Children's Day Offering) ss., 5.
South Florida—Fort Myers, 2.16. 11 57
 BALTIMORE—*Baltimore*—Baltimore Brown Memorial,
 123.24; C. E., 12.50; — Lafayette Square C. E., 5; Chestnut
 Grove C. E., 3; Cumberland ss., 10; St. Helena C. E., 50 cts.
New Castle—Dover, 50; Port Deposit, 20; Rehoboth (Md.),
 8; St. George's, 1; Wilmington East Lake C. E., 90 cts. *Wash-
 ington City*—Washington City Metropolitan, 100; — West-
 ern, 38. 372 14
 CALIFORNIA—*Benicia*—Bodega, 4; Covelo, 6.25; Eureka
 ss., 10; Lakeport, 8.50; Mendocino C. E., 1.20; Napa C. E.,
 6.25; San Rafael, 55.40, ss., 3.10; Santa Rosa, 43. *Los Ange-
 les*—Azusa C. E., 2.50; Glendale C. E., 4; Los Angeles Bethany
 C. E., 2.50; — Bethesda C. E., 2.50; — Immanuel C. E., 5;
 Ontario 1st, 6.04; Pasadena 1st C. E., 20; Redlands C. E., 10;
 Riverside Arlington, 66; C. E., 1.50; San Bernardino C. E.,
 6.25; San Geronimo, 4.35; Santa Ana C. E., 5.75; Santa Moni-
 ca C. E., 5. *Oakland*—Oakland 1st, 112; Cor. Chapel
 C. E., 5. Volunteer Chapel C. E., 6.25; — Brooklyn,
 21.25, ss., 5.70. *Sacramento*—Chico C. E., 2.50; Colusa C. E.,
 85 cts.; Davisville C. E., 75 cts.; Elk Grove, 26; Fall River
 Mills C. E., 1; Ione C. E., 3; Sacramento 14th Street ss., 3.50;
 C. E., 3.35; — Westminster C. E., 90 cts.; Sacramento
 Churches, 9.45. *San Francisco*—San Francisco Olivet C. E.,
 4; — St. John's, 10; — Trinity C. E., 10. *San Jose*—Palo Alto
 C. E., 2.50; Templeton, 4.95. *Santa Barbara*—Ojai, 5.20. 517 24
 CATAWBA—*Cape Fear*—Wilson Calvary, 2. *Southern Vir-
 ginia*—Ogden Chapel, 1. *Yadkin*—Mt. Airy, 1. 4 00
 COLORADO—*Boulder*—Fort Collins, 1. *Denver*—Denver
 1st German, 7.50, ss., 2.50; C. E., 1; — York Street ss., 3.75;
 Wray, 9.50; Yuma, 1. *Gunnison*—Fair Play, 2.50; Grand
 Junction, 17.77; Gunnison Tabernacle, 2.01. *Pueblo*—Dura-
 ngo, 10.35; Florissant, 9. 67 88
 ILLINOIS—*Alton*—Alton ss., 3.03; Steelville, 1.45. *Cairo*—
 Equality ss., 3. *Chicago*—Chicago Ridgway Avenue (Cbil-

dren's Day) ss., 4.99. *Rock River*—Arlington ss., 3; Gene-
 seo, 5. 20 47
 INDIANA—*Crawfordsville*—Lexington (N. Branch) ss., 12.
Vincennes—Rockport, 2.25. 14 25
 INDIAN TERRITORY—*Choctaw*—Oka Achukma, 1; Philadel-
 phia, 1.70. 2 70
 IOWA—*Cedar Rapids*—Bellevue C. E., 73 cts.; Cedar
 Rapids 3d, 2.75; Monticello C. E., 5; Onslow C. E., 2.50;
 Scotch Grove, 2.50. *Council Bluffs*—Logan, 10. *Des Moines*—
 Perry ss., 5.86. *Dubuque*—Bethlehem, 22; Farley C. E.,
 50 cts.; Jesup, 5.25. *Port Dodge*—Dewey, 1; Varina, 3.
Iowa—Burlington 1st, 23; Keokuk Westminster 1st, 27.08;
 Markham, 2; Montrose, 5.50. *Iowa City*—Columbus
 Central, 2.25; Le Claire, 5; Summit, 6. *Sioux City*—Odebolt, 13;
 Union Township C. E., 2.25; Zoar, 14. *Waterloo*—Ackley
 Jr. C. E., 1.25; Aplington C. E., 1; Dysart, 5, ss., 5; East
 Friesland German, 100; Holland German, 40; West Friesland
 German, 25; Williams C. E., 36 cts. 338 78
 KANSAS—*Emporia*—Peabody, 7. *Larned*—Geneseo, 2.25;
 Roxbury, 10. *Neosho*—Parsons, 4, ss., 7.10. *Osborne*—
 Lone Star, 4; White Lily, 1. *Solomon*—Fountain, 6; Kana-
 polis, 3.75; Scotch Plains, 3. *Topeka*—Edgerton, 5; Kansas
 City Central, 5.45; Mulberry Creek, 4. 62 55
 KENTUCKY—*Ebenezer*—Lexington 2d ss., 4.61. 4 61
 MICHIGAN—*Detroit*—Ann Arbor C. E., 8.62; Detroit Cal-
 vary, 13; C. E., 15; — Covenant C. E., 1.50; — Fort Street,
 33.38; — Immanuel C. E., 5; — Memorial C. E., 1.25; —
 Westminster ss., 15.12; Independence, 3.23; White Lake ss.,
 4.57. *Flint*—Elk ss., 5; McPhersons, 1; Sanilac Centre, 2.
 ss., 6. *Monroe*—Monroe, 3.53; C. E., 4; Tecumseh C. E.,
 2.37. *Petoskey*—Harbor Springs, 2; Petoskey (Legacy of
 Columbus Levering), 500. *Saginaw*—Munger, 2.50; Saginaw
 West Side 1st, 10. 639 29
 MINNESOTA—*Duluth*—Barnum ss., 1.55; McNair Mem-
 orial, 2.60. *Mankato*—Ebenezer, 13; Green Valley, 1.60; Lu-
 verne, 20. *Minneapolis*—Eden Prairie, 5.20; Hopkins Boh-
 emian; 7; Minneapolis Higbland Park, 29.50; — Oliver ss.,

ACKNOWLEDGMENT OF BOARD RECEIPTS.

5; — Westminster ss., 29.43. *St. Paul*—St. Paul Dayton Avenue C. E., 6.25. *Wimona*—Glasgow, 4; Hohak, 1.68; Pratt, 3.60; La Crescent, 15. 145 41

MISSOURI—*Kansas City*—Schell City ss., 2; Westfield, 3.25. *Ozark*—Ash Grove ss., 83 cts.; Conway, 7; Joplin, 15.83; Mt. Zion, 1.79; Webb City, 3.35. *Platte*—King City, 4.15; St. Joseph 3d Street, 8. *St. Louis*—Bethel (Children's Day) ss., 12.15; St. Louis 1st, 71.88; — 2d German, 3; — Compton Hill Mission, 5; Webster Groves, 56.70. 194 93

MONTANA—*Great Falls*—Chinook, 8. 8 00

NEBRASKA—*Hastings*—Minden, 5. *Kearney*—Buffalo Grove German, 6.84, ss., 50 cts.; Clontibret, 7; Litchfield C. E., 50 cts.; Shelton C. E., 1.25; Sumner, 2. *Nebraska City*—Hopewell ss., 6.40; Humboldt C. E., 1.05; Lincoln 2d C. E., 2.50; York, 21.83. *Omaha*—Bancroft, 3.55; Bellevue C. E., 2.50; Columbus C. E., 50 cts.; Craig C. E., 2; Fremont C. E., 1; Marietta, 8; Monroe, 10; New Zion Bohemian, 2, ss., 1; Oconee, 1.85; Omaha 1st C. E., 3; — 2d C. E., 50 cts.; — Clifton Hill (Jr. C. E.), 50 cts.; — Lowe Avenue C. E., 2.50; — Westminster C. E., 3; Omaha Agency Bethlehem, 4.06; South Omaha C. E., 1.29; Tekamah C. E., 1; Wahoo Bohemian C. E., 1. 107 12

NEW JERSEY—*Elizabeth*—Basking Ridge C. E., 5; Connecticut Farms C. E., 4.80; Elizabeth 3d C. E., 5; Plainfield 1st C. E., 10; Roselle, 25.34. *Jersey City*—Englewood (Missy Assn.) ss., 40; Garfield C. E., 4; Jersey City 1st, 68.36; — Westminster, 30 C. E., 15; Paterson 2d Y. P. Guild, 15; Tenafly C. E., 5; West Milford C. E., 1. *Monmouth*—Atlantic Highlands, 5, C. E., 4.68; Bordentown, 11.15; Burlington C. E., 6; Cream Ridge, 6.57; Freehold, 15.83; Jacksonville C. E., 1; Manasquan C. E., 2.10; New Gretna, 4; Shrewsbury, 17.56. *Morris and Orange*—East Orange 1st, 21.2; — Brick, 25; Madison, 529.87; Morristown 1st (Children's Missy Soc'y) C. E., 150; Morristown South Street, 600.63; Orange 1st, 925; Summit Central, 50. *Newark*—Arlington, 7.50, ss., 4; Bloomfield 1st, 93; Kearney Knox W. S., 5; Montclair 1st, 166.08, C. E., 19.87; Newark 2d, 100; — Park, 32.98; — Roseville, 76.50. *New Brunswick*—Bound Brook ss., 4.20, C. E., 5; Dayton, 11.05; East Trenton C. E., 4.87; Trenton 4th, 119.69, ss., 11.92; Sundry churches, 2. *West Jersey*—Bridgeport 2d ss., 19.96; Jericho, 1; Williams-town ss., 8.75. 3488 26

NEW MEXICO—*Arizona*—Sacaton Pima 1st Indian, 26. 26 00

NEW YORK—*Albany*—Albany 2d, 194.19; — 4th Mission Circle C. E., 12.50; — State Street, 102.6; — West End, 30; Jermain Memorial, 11.33; Schenectady East Avenue, 10.70; West Milton, 2. *Binghamton*—Binghamton Ross Memorial, 12.50; Smithville Flats, 6.20; Waverly, 60; Windsor (Cent-day Band) C. E., 8.25. *Brooklyn*—Brooklyn 2d, 224.94; — Lafayette Avenue, 5.75. *Buffalo*—Buffalo Westminster, 245.62. *Cayuga*—Aurora, 36; Ithaca, 628.87. *Chemung*—Burdett, 8.75; Montour Falls, 5; Watkins, 25.20. *Columbia*—Canaan Centre, 3.77. *Genesee*—Orangeville, 5. *Geneva*—Geneva 1st, 71.47; — North, 861.34; Ovid ss., 6.56; Romulus ss., 20; Seneca Falls, 38. *Hudson*—Chester, 61.93; Good Will, 15.50; Haverstraw Central ss., 20; Hempstead, 10; Liberty, 10; Livingston Manor, 3; Palisades ss., 15.84; Unionville W. S., 5; West Town, 11. *Long Island*—Bridgehampton, 50.44; Port Jefferson, 9.24. *Lyons*—Wolcott 1st, 11.77. *Nassau*—Astoria (Jr. C. E.), 4; Glen Cove, 6; Huntington 1st, 105.92; Oyster Bay, 20. *New York*—New York 1st (Mrs. M. J. Winthrop), 3000, ss., 29.26; — 7th ss., 10. *Niagara*—Knowlesville, 10; Youngstown, 18. *North River*—Cornwall-on-Hudson, 16.27; Millerton, 15; Newburg Calvary, 3; Pleasant Valley ss., 10; Rondout, 51.67. *Ontario*—Cooperstown, 230; Meridale, 7; Richfield Springs, 4.85. *Rochester*—Charlotte, 3; Sparta 1st ss., 9.87. *St. Lawrence*—Chaumont, 12.75; Gouverneur, 50; Ox Bow, 15.28; Watertown 1st, 114.33. *Steuben*—Angelica, 7.72; Belmont, 2.22. *Troy*—Cambridge, 11.79; Troy Woodside ss., 78.50; Waterford, 12.86. *Utica*—Hamilton College, 28; Holland Patent, 46; Memorial, 74. *Westchester*—Croton Falls, 17.09; Huguenot Memorial, 28; Mt. Vernon 1st W. M. S., 3; Ladies' Soc'y, 13; New Rochelle 1st, 97.62; Stamford 1st, 30; Thompsonville, 50.83; Sr. C. E., 25.58; Jr. C. E., 37.07, ss., 186.52; White Plains, 145.25. 7494 62

NORTH DAKOTA—*Bismarck*—Edgely, 8. *Fargo*—Chaffee, 1.50; Wheatland, 1.50. *Pembina*—Pembina, 2.50. 13 50

OHIO—*Cincinnati*—Cincinnati 1st C. E., 1; — 5th, 13.50; Pleasant Ridge C. E., 1; Interest on Baxter Bequest, 182.50. *Cleveland*—Cleveland 1st (Gift of Mrs. Flora S. Mather), 1000; North Springfield (Children's Day Offering) ss., 5. *Dayton*—Dayton Memorial C. E., 1.66; Hamilton 1st C. E., 3; Oxford ss., 3.08; Springfield 3d C. E., 3. *Mahoning*—Coitsville, 5.50; Lowell, 6.50; Youngstown 1st, 41.03. *Marion*—Pisgah, 5. *Maumee*—Bowling Green C. E., 1.94; Bryan C. E., 9.22; North Baltimore ss., 14; Weston C. E., 5. *Portsmouth*—Russellville ss., 3; Sardinia, 6. *St. Clairsville*—Freeport, 4. *Steubenville*—Irontdale ss., 8. *Wooster*—Asbland, 13.03; 13 50

Fredericksburg, 5. *Zanesville*—Jersey ss., 10; Muskingum ss., 5. 1349 96

OREGON—*Portland*—Portland 4th C. E., 1.0; — Calvary C. E., 5.57. *Southern Oregon*—Ashland, 12; Bandon, 5. 24 07

PENNSYLVANIA—*Allegheny*—Allegheny 1st, 10.92; — 2d, 12; Bellevue, 10. *Blairsville*—New Kensington, 14.36, Sr. C. E., 2.40, Jr. C. E., 2.41, ss., 2.33, C. E., 4.81; Pine Run, 13. *Butler*—Centreville, 61; Concord, 18.50; Middlesex C. E., 3.07; Millbrook ss., 5; North Washington ss., 60.50; Plain Grove, 10.90; Pleasant Valley C. E., 1.50; Unionville, 15.45. *Carlisle*—Burnt Cabins, 2; Carlisle 1st C. E., 5; Harrisburg Covenant, 11.50, C. E., 3; Lebanon Christ, 208.13; Lower Patl. Valley, 13; Middletown C. E., 5. *Chester*—Chester 1st ss., 15; — 5th, 50 cts.; Dilworthtown, 12; Downingtown Central, 5.36; East Whitland, 3.50; Fagg's Manor, 41; New London, 20; Oxford 1st, 225; — 2d, 5. *Clarion*—Adrian, 3.27; Big Run, 4; Cool Spring, 4.90; Du Bois, 54.16; Hazen, 6.50; Reynoldsville, 24.80; Richardsville, 6.25; Shiloh, 2, ss., 6; Sugar Hill, 10; Tionesta, 25; Wilcox, 25. *East*—Eric Park, 69; Harmonsburg C. E., 3; Jamestown, 9; North East, 7; Sandy Lake, 1.38; Sugar Creek, 6; Tideout ss., 17. *Huntingdon*—Altoona 3d ss., 2.28; Buffalo Run, 1; Clearfield, 500; Hollidaysburg, 34.78; Lewistown ss., 30; Lick Run, 3.52; Orbisonia, 9, ss., 1, C. E., 2; Osceola C. E., 1.50; Shirleysburg, 10; C. E., 1. *Kittanning*—Apollo, 42, ss., 10; Boiling Spring, 5; Clarksburg, 13.60; Ebenezer, 35; Homer, 17. *Lackawanna*—Canton C. E., 10; Harmony, 4.50; Hawley, 4.50; Kingston ss., 10.50; Mountain Top, 1.25; Nanticoke, 5; Wilkes-Barre 1st, 50; — Memorial ss., 81.63. *Lehigh*—Audenreid, 15.13, ss., 4; Hazleton Italian, 8.50; South Easton, 7. *Northumberland*—Montoursville, 5; Kenovo 1st ss., 24; Williamsport 1st C. E., 5; "Tithe", 20. *Parkersburg*—Hughes River, 18; Kanawha C. E., 1.68. *Philadelphia*—Philadelphia Atone-ment, 7; — Beacon (Jr. C. E.), 2.50; — Bethany ss., 24.43; — Bethlehem, 71.07, ss., 22.15; — Covenant, 23; — North Broad Street, 42; — Susquehanna Avenue, 10; — Walnut Street ss., 63.86; — West Hope, 20; — Westminster, 16.94. *Philadel-phia North*—Carmel, 8; Conshohocken, 5; Fox Chase Memorial C. E., 7.50; Hermon C. E., 5; Leverington C. E., 12; Lower Providence, 34; Overbrook, 388.98; Thompson Memorial C. E., 2.24. *Pittsburg*—Coraopolis, 46.60, ss., 3.30; Duquesne, 5; Edgewood, 65.59; Idlewood Hawthorne Avenue, 11; Mount Olivet, 5; Pittsburg 1st, 100; — East Liberty, 198.39, ss., 71.85; — Lawrenceville, 41.15; — Morning Side, 4, ss., 1.44; — Shady Side, 159, ss., 38.30. *Redstone*—Browns-ville, 36.45; Rehoboth (A lady member, 5), 18.42. *Shenango*—Harlansburg, 11; Rich Hill, 15, ss., 10; Volant, 10. *Wash-ington*—Cross Creek, 39.71; Frankfort W. S., 5; Lower Buffalo, 2.52; Mount Prospect C. E., 30; Upper Buffalo ss., 6.04; Washington 34, 40.50. *Wellsboro*—Wellsboro, 34.03. *West-minster*—New Harmony, 16; Strasburg, 7; York Faith, 2. 3960 92

SOUTH DAKOTA—*Southern Dakota*—Bridgewater, 3; Ebenezer German, 20; Emmanuel German, 16; Hope Chapel, 12; Parkston, 4; Turner Co. 1st German, 20; Union Centre, 4. 79 00

TENNESSEE—*French Broad*—Peech (Children's Day) ss., 2; Reems Creek, 3. *Kingston*—Chattanooga Park Place ss., 2.75; Jewett, 5.35. *Union*—Knoxville Atkin Street, 1; Shiloh, 2; South Knoxville, 5; Unita, 1.55. 22 65

TEXAS—*Austin*—La Porte, 2.55; Sweden, 27.70; Webster, 2. 32 25

WASHINGTON—*Alaska*—Fort Wrangell 2d, 10. *Olympia*—Olympia, 14; Stella, 19. *Puget Sound*—Everson, 2.73; Nook-sack City, 2.10. *Spokane*—Bonner's Ferry, 5; Spokane 1st C. E., 25.29. *Walla Walla*—Nez Perce Indian churches, 36. 114 12

WISCONSIN—*Chippewa*—Ashland 1st, 21.39; — Betbel, 6. *La Crosse*—Galesville ss., 6.88; La Crosse 1st ss., 5.08; — North, 5. *Madison*—Eden Bohemian, 1; Highland German, 2.65, ss., 1.81; Muscoda Bohemian, 1; Platteville German, 6.75; Pulaski German, 7, ss., 2. *Milwaukee*—Alto Calvary, 6; Cedar Grove, 4; Milwaukee Immanuel, 45.29; — North, 8; Sheboygan, 3.75, ss., 1.25; Waukesha, 27.20. *Winnebago*—Fond du Lac, 15.04; Oconto, 27; Robinsonville, 2.60; St. Sauver, 2; Waqueoc, 4.20; Weyauwega, 2.50, ss., 2.50. 234 89

MISCELLANEOUS.

T. C. Craig, Philadelphia, Pa., 175; Y. P. S. C. E. of Wilson College, 32.27; Mary E. Sill, Geneva, N. Y., 20; T. Williamson, Ferry, Mich., 21; Planche F. Randolph, Plainfield, N. J., 3; Mrs. Stephen M. Peck, Hanover, N. J., 25; Mrs. Elizabeth Kellogg, Amsterdam, N. Y., 20; "I. F. S.," 10; Rev. Joseph S. Pomeroy, Fairview, W. Va., 1; J. Bloomfield Beekman, M. D., Plucka-min, N. J., Account Twentieth Century Fund, 100; Rev. D. K. Montgomery, Jackson, Alaska, 15; W. C. Koons, Newville, Pa., 25; Rev. A. M.

ACKNOWLEDGMENT OF BOARD RECEIPTS.

Lowry, Watertown, Pa., 25; Mrs. A. C. Reed, Manchester, Vt., 10; Mr. and Mrs. F. H. Condict, Long Beach, N. Y., 200; W. F. Gates, Quezaltenango, Guatemala, Central America, 30; "Cash," 1; Marv E. Woodhams, Santa Clara, Cal., 10; Mrs. Eva Carsell, Pontiac, Mich., 52 cts.; Mrs. P. R. Riley and Miss Sarah Corwith, Bridgehampton, L. I. (in memory of their brother, John E. Corwith), 25; C. Penna., 22; Rev. William M. Carie, Hoonah, Alaska, 6.20; G. P. Reeves, Cornwall, N. Y., 45; Walter Tate, Grandview, Ill., 2.50; "K.", 87.50; "Cash," 5; J. K. O., Bloomfield, N. J., 500; "Unknown," 2; Juan G. Quintana, Chimayo, N. Mex., 1; Robert Wallace and H. W. Smith, Morrison, Ill., 300; Mr. and Mrs. John B. Smith, Crockett, Tex., 40; "J.", 15; "A Friend," 2; "M.", 3; Rev. R. Arthur, Logan, Kans., 10; "A Friend," Middleton, N. Y., 10; "A Friend," 6000; Mrs. Fannie E. Morgan, Waupaca, Wis., 5; Rev. L. E. Richards, Stamford, N. Y., 15; Rev. Alex. Robinson, Schuyler, Neb., 12.50; Miss S. W. Moore, Mt. Vernon, N. Y., 70 cts.; Mr. and Mrs. Charles Perkins, Sistersville, W. Va., 25; Miss S. Louisa Conklin, 6.25; Interest on Permanent Funds, viz: General Permanent Fund, 966.06; Sustentation Fund, 25; Trustees of General Assembly Fund, 780; Charles R. Otis Missionary Fund, 79.05; Stephen J. Pukerton Fund, 21.29; John C. Green Fund, 428.20; Edmund Lyon Fund, 250; Carson W. Adams Fund, 125. . \$10,539 04

LEGACIES.

Estate of M. Agnes Sutton, late of Indiana, Pa., 312.50; James Boyd, late of Antrim, N. H., 100; Sarah M. Jacques, late of Nassau, N. Y., 103.08; Matthew Berryhill, late of Sugar Creek Township, O., 1453.20; Charles E. Vanderburgh, late of Minneapolis, Minn., 673.53; Dr. C. H. Dana, late of Eaton Township, Pa., 475; Jerome B. Wertz, late of Springfield, O., 963.43; John P. McEwen, late of Shelby, Ia., 500; Harriette Z. Tuller, late of Tioga, Pa., 100; Caroline B. Winchell, late of

Waterville, N. Y., 2000; Willard A. Cobb, late of Lockport, N. Y., 487.02; Abigail K. Collins, late of Cleveland, O., 2873.21; J. D. Thompson, late of Los Angeles, Cal., 190.70; James Patterson, late of Clifton, Kans., 124; Columbus Levering, late of Ithaca, Mich., 500; Mrs. P. E. Stanley, late of Adamsville, Pa., 38 73; Nancy Linton, late of Pittsburg, Pa., 233.07; Susannah R. Witherspoon, late of Gettysburg, Pa., 237.50; Margaret J. Campbell, late of Belleville, Pa., 550 44; Hannah S. Hart, late of Green Township, N. J., 852.72; H. N. Marsh, late of Joliet, Ill., 50 . . . \$13,947 13
Less Sundry Legal Expenses 614 37

\$13,332 76

Total received during June, 1901 37,162 61
Total received during June, 1900 26,601 08
Total received during July, 1901 53,996 25
Total received during July, 1900 45,291 12
Total received from April 1, 1901 to July 31, 1901 139,381 97
Total received during same period last year 112,720 22

PORTO RICO SPECIALS.

Miss Adeline E. Riggs, deceased, late of Rutherford, N. J., 300; Y. P. S. C. E. of Lenox, N. Y., 5; Amount received for Memorial Window, 90; Huntingdon Pr., Tyrone C. E., 6.18, Jr. C. E., 1.50; S. S. Pres. Ch., Preston, Mo., 3.70; Mr. and Mrs. J. P. Tibbets, 15; Mary E. Welles, Redwood Falls, Minn., 2; Rev. E. J. Wright, Sturgis, So. Dak., 10 433 38

SPECIAL DONATIONS.

Mr. and Mrs. Wilbur A. Christy, Kinsman, O., 1; Mrs. Ira K. Christy, Kinsman, O., 5; Oxford Church, Philadelphia, Pa., 160; John F. Scott, Pittsburg, Pa., 1600; Captain A. Atkins, 25 1191 00

H. C. OLIN, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MAY, 1901.

ATLANTIC—*East Florida*—Starke, 3.60. *Fairfield*—New Olivet, 25 cts. *South Florida*—Crystal River ss., 6.61. 10 46
BALTIMORE—*Baltimore*—Annapolis, 10.46; Baltimore 1st ss., 225; — Boundary Avenue, 28.05; — Ridgely Street, 20.50; Cumberland, 75; Piney Creek ss., 7.13; Walbrook ss., 20. *New Castle*—Newark, 5; New Castle ss., 3.57. *Washington City*—Takoma Park ss., 10.34; Washington City Covenant, 2; — Gurley Memorial, 15.50, ss., 50; — Westminster, 50, ss., 518 15
CALIFORNIA—*Benicia*—Covelo, 2.37. *Los Angeles*—El Monte, 3.30. *Oakland*—Oakland 1st ss., 10; — Union Street, 26; Pleasanton, 10, ss., 5. *Sacramento*—Fall River Mills, 8.50; Sacramento Westminster ss., 6.03. 71 20
CATAWBA—*Catawba*—Westminster, 5. 5 00
COLORADO—*Boulder*—Fort Collins ss., 22.45; Greeley, 8. Pueblo—Alamosa ss., 10.44; Colorado Springs 1st ss., 18.67; Pueblo 1st, 50. 109 59
ILLINOIS—*Alton*—Jerseyville, 65.45; Nokomis, 10.05. *Bloomington*—Bement, 58.43; Bloomington 2d ss., 12.34; Onarga ss., 3.75; Philo, 52; Rossville, 4.30; Watska, 12.06. *Chicago*—Chicago 2d, 276.17; — 4th, 55; — Brookline, 5.20; — Emerald Avenue ss., 21; Joliet Central ss., 12.71; Oak Park ss., 13. *Freeport*—Prairie Dell German, 35. *Mattoon*—Tuscola ss., 4.64. *Ottawa*—Mendota ss., 5; Rochelle ss., 2.75. *Rock River*—Alexis ss., 1.37; Peniel ss., 10. *Schuyler*—Camp Point, 13, ss., 2. Ebenezer, 10; Monmouth, 47.90. 733 12
INDIANA—*Crawfordsville*—Boswell, 3; Ladoga, 8.08. *Fort Wayne*—Fort Wayne 3d, 9.24; La Grange, 15.59. *Indianapolis*—Indianapolis 7th, 10; — Norwood, 3. *Muncie*—Peru, 23.86. *New Albany*—Charlestown, 4.20. *White River*—Cold Spring, 2; Dillsboro, 4; New Castle, 15; Richmond 1st ss., 7.13; Shelbyville 1st ss., 12.26. 117 36
INDIAN TERRITORY—*Oklahoma*—Oklahoma City, 10.40; Perry, 20. *Squoyah*—Pleasant Valley, 16. 46 40
IOWA—*Cedar Rapids*—Scotch Grove, 7. *Council Bluffs*—Shelby ss., 3.56. *Des Moines*—Des Moines Westminster, 5. *Dubuque*—Farley, 2.50. *Fort Dodge*—Livermore, 16.14; Rolfe 2d, 5.80, ss., 9.63. *Iowa*—Mount Zion, 5.21. *Josua City*—Fairview ss., 5. *Sioux City*—Hosper, 5; Paulina, 18; Sioux City 1st, 9.25. *Waterloo*—Clarksville, 7.20; State Centre, 2; Unity, 3.80. 105 09
KANSAS—*Emporia*—Arkansas City, 63.19; Bethany, 7.40; Derby, 9. *Larned*—Spearville, 11.05. *Neosho*—Richmond

ss., 100. *Osborne*—Fairport, 6. *Solomon*—Cawker City, 10.66; Wilson, 4. *Topeka*—Kansas City 1st, 40; Topeka Westminster ss., 2. 253 30
MICHIGAN—*Detroit*—Detroit Immanuel, 1.95; — Memorial, 8.25. *Grand Rapids*—Grand Rapids 1st ss., 25. *Lake Superior*—Stambaugh Christ ss., 3.15. *Lansing*—Battle Creek ss., 12; Parma, 5. *Monroe*—Monroe, 6; Tecumseh ss., 11.27. *Saginaw*—Alma, 19.71. 92 33
MINNESOTA—*Duluth*—Brainerd, 8.70; McNair Memorial, 9.60. *Mankato*—Holland, 6; Winnebago City, 15; Worthington Westminster, 4. *St. Paul*—Farmington, 4; Merriam Park, 17.30, ss., 7.81; Shakopee ss., 12.50; St. Paul Dayton Avenue ss., 12.33; — Westminster, 9; Vermillion, 4. *Winona*—Spring Valley, 16.40. 126 72
MISSOURI—*Ozark*—Lockwood, 2. *Platte*—Parkville, 19.47. *St. Louis*—St. Louis 2d, 600; — 1st German ss., 5. 626 47
MONTANA—*Great Falls*—Harlem, 5. 5 00
NEBRASKA—*Hastings*—Hastings 1st ss., 43.57. *Kearney*—Clontibret, 2. *Nebraska City*—Hopewell, 7.83; Liberty 3d, 17.25; Lincoln 3d ss., 5.30. *Omaha*—Bancroft ss., 1.31; Divide Centre, 3.70; Lyons, 15.96; Schuyler, 15, ss., 5. 116 86
NEW JERSEY—*Elizabeth*—Elizabeth Madison Avenue ss., 3.79; Woodbridge, 4. *Jersey City*—Jersey City 1st, 52.93; Tenafly ss., 22.72; West Hoboken, 5. *Munmouth*—Burlington, 35, ss., 23; Forked River, 4; Long Branch ss., 10; Oceanic, 10, ss., 23; Newark, 5. *Orange*—Orange 3d ss., 4; East Orange 1st, 9.34. *Morris and Orange*—Bartley ss., 4; East Orange 1st, 7.25; Flanders ss., 4; Hanover, 30; Morristown 1st, 5; — South Street ss., 112.50; — Orange Central ss., 10; Summit Central, 85.33. *Newark*—Bloomfield 1st ss., 126.96; Newark Calvary ss., 10; Roseland, 5. *New Brunswick*—Milford ss., 16.45; New Brunswick 2d ss., 9.39; Pennington, 50; Titusville, 15; Trenton 3d, 34.77; — Prospect Street, 250, ss., 5.32. *West Jersey*—Wenonah ss., 30. 981 00
NEW YORK—*Albany*—Albany 3d, 210.48; Gloversville 1st, 60; West Milton, 2. *Binghamton*—Bainbridge, 18.90. *Brooklyn*—Brooklyn 5th German 3; — Classon Avenue, 67; — Cumberland Street Chapel, 25.70; — Lafayette Avenue, 41.27; — South 3d Street, 45.20; — Throop Avenue, 51; Stapleton 1st Edgewater, 6 90. *Buffalo*—Buffalo Covenant ss., 3.80; — North ss., 30. *Champlain*—Plattsburg 1st, 103.93; Anonymous, 6.55. *Chemung*—Mecklenburg, 5.60. *Genesee*—Castile, 10.90; Warsaw ss., 49.34. *Genesee*—Canandaigua, 27.75; Geneva 1st, 24.27; Seneca Falls, 50.40; Trumansburg, 2. *Hudson*—

ACKNOWLEDGMENT OF BOARD RECEIPTS.

Haverstraw Central, 14; Unionville, 12. *Long Island*—
 Bridgehampton, 19.44. *Lyons*—Newark, 48.43; Wolcott 1st,
 12.88. *Nassau*—Huntington 1st, 193.57. *New York*—New
 York Brick ss., 40. — Madison Square, 5. — North, 80 —
 Rutgers Riverside ss., 25. *Niagara*—Lewiston, 10; North Tona-
 wanda North, 15. *Rochester*—Groveland, 27 21; Tuscarora,
 4.13. *Steuben*—Bath, 11.80; Mexico ss., 10.50; Oswego 1st
 ss., 4.33. *Westchester*—Irvington, 71.85; New Haven 1st ss.,
 2; New Rochelle 2d, 56.67; Peekskill 1st, 46.24; Yonkers 1st
 ss., 30. 1588 06
 NORTH DAKOTA—*Bismarck*—Bismarck, 16. 16 00
 OHIO—*Athens*—Bristol, 15. *Bellefontaine*—Bellefontaine
 ss., 116.80; Urbana, 54.49. *Cincinnati*—Bond Hill, 8. *Cleve-
 land*—Cleveland 1st, 1.0, ss., 52.61; — Boulevard ss., 5.14.
Columbus—Amanda, 15.75. *Dayton*—Oxford ss., 11.99. *Ma-
 honing*—Mineral Ridge, 6; North Benton ss., 10.05; Warren,
 31; Youngstown 1st, 38.42. *Marion*—Iberia ss., 2.75. *Port-
 mouth*—Bethany, 5; Jackson, 1.50. *St. Clairsville*—Farm-
 ington, 5. *Steubenville*—Wellsville 2d, 7. 386 50
 OREGON—*Portland*—Portland Mizpah ss., 1.62. 1 62
 PENNSYLVANIA—*Allegheny*—Allegheny McClure Avenue,
 300. *Butler*—Centerville, 5. *Carlisle*—Big Spring ss., 10;
 Chambersburg Falling Spring ss., 40.15; Harrisburg Market
 Square, 180. *Chester*—Bethany, 4; Chester 2d ss., 25. — 3d,
 200; Honey Brook ss., 7.71; Marple, 12.75; New London, 8;
 Trinity ss., 6; Wayne, 87. *Erie*—Bradford 1st, 145.57; Gren-
 ville, 50; Warren, 2000. *Kittanning*—Clinton, 8; Elderton,
 5.55; West Glade Run ss., 8; Whitesburg, 5.75. *Lackawanna*
 —Line Hill, 5; Pittston, 17.07; Scranton 2d ss., 20; Stella ss.,
 32.12. *Lehigh*—Mauch Chunk ss., 52.03. *Parkersburg*—
 Kingwood, 5. *Philadelphia*—Philadelphia Arch Street ss.,
 4.63; — Bethesda, 13.04; — Gaston ss., 46.36; — Northmin-
 ster, 68; — Tabernacle, 395.69, ss., 66.59; — Westminster, 10.
Philadelphia North—Germantown 2d ss., 50; — Wakefield
 ss., 2.98; — West Side ss., 50; Pottstown ss., 6. *Pittsburg*—
 Canonsburg 1st, 10.53; — Central, 10.53; Coraopolis, 5; He-
 bron, 35; Monaca, 1. *Shenango*—Centre ss., 18.60; New
 Castle 1st, 25; — Central, 10; New Galilee ss., 15. *Washing-
 ton*—Cameron, 3; East Buffalo ss., 5.25; Lower Buffalo, 4.06.
Westminster—Coleraine Union ss., 4.33; Little Britain, 20;
 Paradise ss., 2.09; Pine Grove, 8. 4130 57
 SOUTH DAKOTA—*Aberdeen*—Pembroke, 1. *Dakota*—Good
 Will 1st Indian, 40.50.
 TENNESSEE—*Kingston*—Chattanooga 2d, 24; Hill City
 North Side, 9.30. 33 30
 TEXAS—*Austin*—Mason, 14; San Antonio Madison Square
 ss., 12. *North Texas*—Jacksboro ss., 7.85; Leonard, 10.
Trinity—Dallas 2d, 13.55. 47 40
 UTAH—*Utah*—Hyrum Emmanuel, 3. 3 00
 WASHINGTON—*Alaska*—Juneau Northern Light ss., 13.10.
Olympia—Ilwaco ss., 3. *Puget Sound*—Bellingham Bay ss.,
 10.10; Roslyn ss., 15. 41 20
 WISCONSIN—*La Crosse*—West Salem, 3. *Milwaukee*—Mil-

waukee Calvary, 36.02; — Holland, 11.50. *Winnebago*—
 Buffalo, 15. 65 25

MISCELLANEOUS.

Mrs. L. Smith, 25; W. C. Williams, 25; Miss Har-
 riet Spining, 50; Anonymous, 212.50; J. P. Lyle,
 5; Record of Christian Work, 5; Mrs. James
 Mullens, 166.67; Miss M. L. Wintingham, 1; John
 Dunlap, 50; Princeton Seminary, 212.85; "A
 Friend," 100; McCormick Seminary, 205.80;
 Missionary Association of Wooster University,
 67.56; "Cash," 30; Alfred Higgins, 5; "Bronx,"
 5.50; W. R. Whitney, 50; R. E. Dodd, 2.5; Geo.
 E. Bicknell, 2.50; G. McDonald, 10; Rev. Edwin
 P. Robinson, 50; W. E. Hunt, 5; "Cash," 16.82;
 Miss Fannie J. Dennis, 25; Edward Cooley, 3.50;
 "A Friend," 83.33; Missionary Society of Western
 College, 25; Rev. J. Milford Jacks, 45; Alex-
 ander Maitland, 70; "Ciento," 100; "Alpa," 10;
 "L. J. R.," 5; Missionary Association Auburn
 Theological Seminary, 260.46; Allan F. DeCamp,
 75; D. A. Wilson, 5; Union Theological Seminary,
 500; Rev. W. C. Dodd, 5; John Groote, 10;
 Lane Seminary, 63; C. Thwing, 9; P. H. K.
 McComb and Family, 39; Hartford Theological
 Seminary, 8.75; Friends in M-honing Presbyterian
 Society, 930; Mrs. J. R. Robertson, 5; James
 McFadden, 100; Mrs. Anna Holman, 20; D. Wil-
 son Moore, 500; Rev. A. G. Bale, 30; Miss Agnes
 Mitchell, 15; G. W. Marshall, 15; W. P. Steven-
 son, 850 \$5,110 74

LEGACIES.

Estate of Pyrrhus Concer 815 82
 " James S. Brewster 24 06
 " Theodosia B. Henry 1,000 00
 " Jane M. Ritner 95 00
 " Hart E. Warring 118 68
 " Robert M. Covett 1,700 00
 " Mary Whitney 1,800 00
 " O. F. Davis 201 24
 " Dr. Jacob M. Gemmill 475 00
 " John P. McEwen 1,000 00
 " Thomas Robertson 2,000 00
 " Thompson 17,911 98

Total \$27,141 78

WOMEN'S BOARDS.

Women's Board of Foreign Missions of the Presby-
 terian Church 65 02

CHARLES W. HAND, Treasurer,
 156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1901.

BALTIMORE—*Baltimore*—Baltimore Boundary Avenue,
 133.12; Cumberland ss., 10. *New Castle*—Lower Brandy-
 wine, 10; St. George's, 1. *Washington City*—Vienna, 2.87;
 Washington City Market Street ss., 10.50. 167 49
 CALIFORNIA—*Los Angeles*—Inglewood, 7 60; Los Angeles
 3d, 24.15; — Immanuel ss., 5.85; Orange, 9.77; Santa Monica,
 49. *Oakland*—Newark ss., 3.80. *San Jose*—Milpitas ss., 2.
Santa Barbara—Ballard, 1.65; Los Alamos, 1; Santa Ynez,
 5; Ventura ss., 4.32. *Stockton*—Tracy ss., 3. 117 14
 CATAWBA—*Catawba*—Bethpage, 2.50. *Fadkin*—Mount
 Airy, 1. 3 50
 COLORADO—*Denver*—Denver York Street ss., 3.75. *Gun-
 nison*—Gunnison Tabernacle ss., 1.55. 4 30
 ILLINOIS—*Alton*—Hardin ss., 3. *Bloomington*—Rossville
 ss., 2.50. *Cairo*—Equality ss., 3; Pishag, 10; Wabash, 10.
Chicago—Chicago 1st ss., 50; — 4th, 500; — Bethlehem, 5;
 Lake Forest, 600, ss., 6.52. *Freeport*—Cedarville, 11; For-
 eston Grove, 90; Freeport 1st, 25; Marengo, 12; Rockford 1st
 ss., 11.50. *Peoria*—Peoria 2d, 4.93; Prospect, 20. *Rock
 River*—Morrison ss., 3.65; Newton, 23.40; Round Grove ss.,
 1.61. 1393 11
 INDIANA—*Crawfordsville*—Crawfordsville 1st ss., 6.65;
 Darlington ss., 3.25; Lexington ss., 20. *Indianapolis*—
 Greenwood ss., 4.50; Indianapolis 12th, 3. *Logansport*—
 Bethlehem, 11; Bourbon ss., 3.25; Brookston, 10; Concord, 6;
 Lucerne, 6. *Vincennes*—Petersburg, 2. 75 65
 INDIAN TERRITORY—*Cimarron*—Kingfisher, 18.35; West-
 minster, 5. 23 35
 IOWA—*Cedar Rapids*—Cedar Rapids 2d, 27.07; — 3d, 3.30;
 Clarence, 18.40; Scotch Grove, 2.50; Wyoming ss., 6.91.
Crating—Red Oak, 5. *Council Bluffs*—Logan, 20. *Des
 Moines*—Des Moines Central ss., 8.81. *Iowa*—Burlington 1st
 ss., 11.41. *Waterloo*—Dows, 3, ss., 1; Holland German, 60;
 Waterloo, 5. 172 43

KANSAS—*Emporia*—Wellington, 450. *Larned*—Garden
 City, 7.22. *Neosho*—Parsons, 17.95; Princeton ss., 8. *Soto-
 mon*—Lincoln, 8.15. *Topeka*—Topeka 1st, 50. 541 32
 KENTUCKY—*Ebenezer*—Lexington 2d ss., 6.03. 6 03
 MICHIGAN—*Detroit*—White Lake ss., 5.39; Ypsilanti, 20.03.
Flint—Verona Mills, 2.39. *Grand Rapids*—Ewart ss., 5.80.
Kalamazoo—Benton Harbor, 2. *Petoskey*—Harbor Springs,
 36 61
 MINNESOTA—*Duluth*—Sandstone, 7.25. *Mankato*—Beaver
 Creek, 5; Easter, 10.30. *Minneapolis*—Hopkins Bohemian,
 6; Minneapolis Oliver ss., 3.41. 31 96
 MISSOURI—*Ozark*—Ash Grove, 4. *Platte*—St. Joseph
 Hope, 5. *St. Louis*—Rock Hill, 4. 13 00
 MONTANA—*Great Falls*—Utica, 2.50. *Helena*—Helena
 Central, 11.50, ss., 2. 16 00
 NEBRASKA—*Hastings*—Aurora, 5. *Kearney*—Central City
 ss., 10. *Nebraska City*—Lincoln 2d ss., 18.80. *Omaha*—
 Omaha Westminster, 44.28, ss., 5; Omaha Agency Bethlehem,
 85 59
 NEW JERSEY—*Elizabeth*—Basking Ridge, 190.68; Wash-
 ington Valley ss., 9.13. *Jersey City*—Jersey City 1st, 55.82;
 Passaic German ss., 5. *Monmouth*—Atlantic Highlands,
 5.87; Jamesburg, 10; New Gretna, 9. *Morris* and *Orange*—
 Dover, 150; East Orange 1st, 342.45, ss., 30; — Bethel, 223.37,
 ss., 44.35; Morristown 1st ss., 115; Orange Central, 400;
 Schooley's Mountain, 75.50. *Newark*—Blomfield Westmin-
 ster, 881.58; Newark Calvary, 86.25. *New Brunswick*—Pen-
 nington, 16. *Newton*—Blairstown, 5. *West Jersey*—Fair-
 field, 3.85; Haddonfield ss., 45; Merchantville, 64. 2767 85
 NEW YORK—*Albany*—Schenectady 1st, 3; West Troy,
 13.38. *Binghamton*—Binghamton 1st, 82. *Brooklyn*—Brook-
 lyn Bay Ridge, 50.65; — Bedford, 95.92; — Lafayette Avenue,
 261.50; — South 3d Street, 27 71; West New Brighton Cal-
 vary ss., 25. *Buffalo*—Buffalo Bethany ss., 4.25; Olivet

ACKNOWLEDGMENT OF BOARD RECEIPTS.

KANSAS—*Emporia*—Belle Plaine, 4; Burlingame, 2.25; Conway Springs (Y. P.S.C.E.), 1; Maxon, 3.85; Peabody, 6.35. *Highland*—Hiawatha, 10. *Larned*—Dodge City, 5; Halsted, 1.75; Sterling, 12.15. *Neosho*—La Harpe, 10; Louisburg, 3; Moran, 5; Princeton, 3.40. *Osborne*—Logan, 1.40. *Solomon*—Delphos, 6.34; Mt. Pleasant, 7; Poheta, 3. *Topeka*—Idana, 5; Junction City, 10; Oak Hill, 1.50; Oakland, 3.10; Wakarusa, 1. 108 12

MICHIGAN—*Detroit*—Detroit Immanuel, 4.20; — Memorial, 3; Holly, 5.50; Pontiac, 15.06. *Flint*—Crosswell, 2.63. *Lansing*—Windsor, 3. *Monroe*—Deerfield, 1; Jonesville, 5. *Saginaw*—Tawas, 4.50. 45 09

MINNESOTA—*Minneapolis*—Minneapolis Bethlehem, 2.24; Oak Grove, 3.50. *St. Cloud*—Harrison, 3. *St. Paul*—North St. Paul, 2.50. *Winona*—Chester, 1.35; Pleasant Valley (additional), 1, 2.15. 14 74

MISSOURI—*Kansas City*—Raymore, 9.40; Sedalia Central, 9. *Ozark*—Burnham, 2.50; Webb City, 1.16. *Palmyra*—Macon, 6.93. *Platte*—Kingston, 2; New Point, 2; Oregon, 5.61. *St. Louis*—St. Louis Kingsland Mem'l, 1. 43 60

NEBRASKA—*Hastings*—Superior, 6. *Kearney*—Buffalo Grove German (inc. ss., 87 cts.), 6; Grand Island, 5. *Nebraska City*—Falls City, 1.55; Fifth, 6; Hopewell, 4.35. *Nebraska*—Madison, 11.41; Millerboro, 1.88; Willowdale, 62 cts. *Omaha*—Bancroft, 2; Fremont, 13; Monroe, 4.16; Omaha Love Avenue, 3.56; Plymouth, 2. 67 56

NEW JERSEY—*Elizabeth*—Elizabeth 3d, 18.50; — Grey-stone, 19.26; Pluckamin ss., 9.58. *Jersey City*—Passaic 1st Germ ss., 10. *Monmouth*—Bordentown, 7.50; Burlington, 24.05; New Gretna, 4; Plattsburg, 3. *Morris and Orange*—Chatham, 37.23; Schooley's Mountain, 13; Summit Central, 44.77. *New Brunswick*—Frenchtown, 7.06; Kingwood, 13; Trenton 1st, 1. *Azerton*—La Fayette, 3.50; Oxford 1st, 12.07; Phillipsburg Westminister, 7. *West Jersey*—Hammoncton, 4; Salem, 31.12. 261 64

NEW YORK—*Albany*—Carlisle, 2.78. *Binghamton*—Binghamton Ross Memorial, 7. *Buffalo*—Buffalo Covenant, 10; Springfield, 5.35. *Chemung*—Burdett, 5. *Genesee*—Batavia, 32.22; Leroy, 30; North Bergen, 1.54. *Genesee*—Canadaigua, 13.77; Phelps, 9. *Hudson*—Chester, 22.64; Florida, 3.96. *Long Island*—Rensselaer, 13; Southampton, 33.06. *Nassau*—Jamaica, 16.12; Newton, 27. *New York*—New York Puritans, 37.98; — West Farms, 5. *Niagara*—Lewiston, 5. *North River*—Lloyd, 10.50; Pine Plains, 4; Poughkeepsie, 18 51; Wassaic (inc. Y.P.S.C.E., 30 cts.), 1.80. *Otsego*—Oneonta, 9.24; Richfield Springs, 3.76. *Rochester*—Brockport, 6.74; Caledonia, 13.50; Lima, 6.30. *St. Lawrence*—Harewood, 7; Rossie, 3.15; Sackett's Harbor, 2.65; Saranac Lake, 50 cts.; Star Lake, 13. *Steuben*—Addison, 24.21; Jasper, 2.30. *Syracuse*—Baldwinsville, 8.75. *Troy*—Chester, 14. *Utica*—Kirklard, 5. *Westchester*—Gilead, 11; Yorktown, 10. 456 26

NORTH DAKOTA—*Fargo*—Jamestown 1st, 13.40. 13 40

OHIO—*Athens*—Beech Grove, 2; Bristol, 3.50; Warren, 2. *Bellefontaine*—Bucyrus, 6; Marseilles, 6.50; Urbana 1st Bible School, 2.88. *Columbus*—Columbus Central, 13.37; Grove City, 2. *Dayton*—Oxford, 6.42. *Lima*—Lockport, 2.90. *Marion*—Pisgah, 2.71. *Maumee*—† East Toledo East Side, 50; Pemberville, 15. *Portsmouth*—Portsmouth 2d, 26.39. *St. Clairsville*—Bannock, 3; Lore City, 60 cts.; Wheeling Valley, 3.50. *Steubenville*—East Liverpool 2d, 6; Irontdale, 4; Long's Run, 10.55; Two Ridges, 5; West Lafayette, 1.85. *Wooster*—Millersburg, 4. *Zanesville*—Chandlersville, 1.80; Duncan's Falls, 1.65; Homer, 2.60; Madison, 7.60; Utica, 5.80. 199 02

OREGON—*East Oregon*—Burns, 2.75. *Portland*—Tualatin Plains, 3. 5 75

PENNSYLVANIA—*Allegheny*—Aspinwall, 7.20; Beaver, 11; Leetsdale, 54.40; Millvale, 6.32. *Blairsville*—Beulah, 14; Gallitzin, 2; McGinniss (inc. ss., 2.50), 8.61; Manor, 4; New Alexandria (inc. ss., 15.38), 37.71; Pleasant Run, 6; Pleasant Grove, 4; Plum Creek (inc. Y.P.S.C.E., 1.10, ss., 1.53), 10; Windber, 3. *Butler*—Buffalo, 2; New Salem, 3. *Carlisle*—Carlisle 1st, 15.30; Chambersburg Falling Spring, 35; Duncannon, 5; Harrisburg Covenant, 6.90; Lower Marsh Creek, 4. *Chester*—Bethany, 2; Coatesville, 18.96; Downingtown (inc. ss., 4.02), 8.26; Honey Brook, 16; Marple, 3.03; Nottingham, 2.96; Wayne (inc. ss., 4.15), 91.15; West Chester Westminister, 10. *Clarion*—Greenville, 4.44; Leatherwood, 3.50; Shiloh, 1. *Eric*—North Clarendon, 2.73. *Huntingdon*—Alexandria, 18; Altoona 1st, 15; Bald Eagle and Nittany, 4.37; Juniata, 4; Kylesertown, 2.49; Lewistown, 7.85; Mifflintown Westminister,

11.83; Pine Grove Mills, 5.47; Sinking Valley, 15; Williamsburg, 20. *Kittanning*—Avonmore, 2.50; Rural Valley, 10.60; Slate Lick, 6.14. *Lackawanna*—Bennett, 3; Camptown, 2; Carbondale 1st (inc. ss., 5.85), 36.75; Duryea, 3.10; Wilkes-Barre 1st, 10; — Westminister, 8. *Lehigh*—South Bethlehem, 7.24. *Northumberland*—Bethel, 2.50; Emporium, 4; Mahoning (inc. ss., 13.14), 45.41. *Parkersburg*—French Creek 3. *Philadelphia*—Philadelphia Hebrew Mem'l, 20. *Philadelphia North*—Bristol, 40; Doylestown, 50.64; Neshaminy of Warwick, 15; Norristown 1st, 23.95. *Pittsburg*—Canonsburg Central, 8.19; Castle Shannon, 4; Crafton, 4.30; Finleyville, 2.40; Forest Grove (inc. ss., 1), 6; Long Island, 11.02; McDonald, 23.49; Monaca, 7.50; Mount Olivet, 6; Pittsburg Shady Side, 3.50; Raccoon (inc. ss., 4.70), 50.35. *Redstone*—Brownsville, 17; Dunbar, 9; Jefferson, 1; Laurel Hill, 25.21; Uniontown 1st, 62.61. *Shenango*—Harlansburg, 3; Leesburg, 5.50; Unity, 8; Volant, 3. *Washington*—Cameron, 4. *Westminister*—Centre (inc. ss., 7.10), 26; Chestnut Level, 10; Middle Octorara, 7.35; Wrightsville, 6; York 1st, 5. 1091 27

SOUTH DAKOTA—*Central Dakota*—Huron, 5.30. 5 30

TENNESSEE—*Holston*—Amity, 7.2 cts.; Mount Bethel, 3.30. *Union*—New Providence, 5.38; South Knoxville, 2.50. 12 10

UTAH—*Utah*—Spanish Fork, 1.16. 1 16

WASHINGTON—*Puget Sound*—Friday Harbor, 4.36; Mt. Pisgah, 8. *Spokane*—Post Falls, 6; Rathdrum, 6; Spokane Bethel (inc. Jr. Y.P.S.C.E., 59 cts.), 2. 26 36

WISCONSIN—*Madison*—Fancy Creek, 3; Kilbourne, 6; † Oregon, 25; Prairie du Sac, 7.10. *Milwaukee*—Beaver Dam 1st, 3; Sheboygan, 5. 49 10

Contributions from churches and Sabbath-schools . . . \$3,153 17

OTHER CONTRIBUTIONS.

| | |
|--|------------|
| "Cash," Chicago, Ill. | \$50 00 |
| "C. Penna." | 3 00 |
| Mr. and Mrs. John G. Frero, Evanston, Wyo. | 2 00 |
| Rev. J. B. McBride, Princeton, Ia | 2 00 |
| "Y." | 2 00 |
| | <hr/> |
| | 59 00 |
| | <hr/> |
| | \$3,212 17 |

MISCELLANEOUS.

| | |
|-----------------------------------|---------|
| Premiums of Insurance | \$25 36 |
| Interest on Investments | 167 50 |
| Partial Losses | 154 28 |
| | <hr/> |
| | 607 14 |

PAYMENTS ON CHURCH MORTGAGES.

| | |
|---|--------|
| Missouri, Kansas City, Eldorado Springs | 500 00 |
|---|--------|

SPECIAL DONATIONS.

| | |
|---|------------|
| New Jersey, M. and O., New Vernon | \$20 00 |
| Rev. D. Stuart Dodge, New York City | 100 00 |
| | <hr/> |
| | 120 00 |
| | <hr/> |
| | \$4,439 31 |

| | |
|---|-------------|
| Church collections and other contributions, April 11 to August 31, 1901. | \$15,398 49 |
| Church collections and other contributions, April 11 to August 31, 1900 | 16,619 11 |

LOAN FUND.

| | |
|---------------------------------|------------|
| Interest | \$586 60 |
| Payments on mortgages | 760 54 |
| | <hr/> |
| | \$1,347 14 |

MANSE FUND.

| | |
|---------------------------------|----------|
| Interest | \$6 00 |
| Installments on loans | 925 88 |
| | <hr/> |
| | \$931 88 |

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF MINISTERIAL RELIEF, AUGUST, 1901.

BALTIMORE—*Washington City*—Darnestown, 10. 10 00

CALIFORNIA—*Benicia*—Napa, 25. *Los Angeles*—San Geronimo, 1.86. *Sacramento*—Carson City 1st, 1. 27 86

CATAWBA—*Southern Virginia*—Mt. Lebanon, 1; Ncbo ss., 29 cts. 1 20

COLORADO—*Gunnison*—Gunnison Tabernacle, 42 cts. 42

ILLINOIS—*Alton*—Alton 1st ss., 58 cts.; Hillsboro, 12; Jerseyville, 17.25. *Bloomington*—Urbana 1st (C.E., 5.50), 9. *Chicago*—Chicago 2d ss., 9.30; — Hyde Park, 95.65. *Freeport*—Foreston Grove Ger., 25. *Mattoon*—Tower Hill, 9.

ACKNOWLEDGMENT OF BOARD RECEIPTS.

Schuyler—Warsaw, 3.40. *Springfield*—Springfield 1st Portuguese, 4. 185 18

INDIANA—*Crawfordsville*—Delphi, 9.90. *Muncie*—Cicero, 60 cts.; Peru, 3.84. *New Albany*—Evan's Landing, 1; Laconia, 2.10; Pleasant Township, 2; Rehoboth, 3.90; Seymour, 70.16; Walnut Ridge, 45 cts. *White Water*—Richmond 1st, 7.76. 51 71

INDIAN TERRITORY—*Oklahoma*—Blackwell, 87 cts. *Sequoyah*—Tulsa 1st, 11. 11 87

IOWA—*Council Bluffs*—Council Bluffs 1st, 42. *Des Moines*—Dexter, 5; Howell Holland, 2; Milo 1st, 6.43. *Dubuque*—Dubuque 3d, 2.10. *Iowa*—Birmingham, 2.60. *Sioux City*—Alta, 5.25. 65 38

KANSAS—*Emporia*—Conway Springs C.E., 1. *Highland*—Holton 1st, 19.50. *Larned*—Spearville, 3.70; Valley Township, 2.25. *Neosho*—Garnett, 3.70. *Osborne*—Calvert, 2; Norton, 2.55. *Topeka*—Oak Hill, 1.50. 36 20

MICHIGAN—*Flint*—Sand Beach, 6.25. *Petoskey*—Mackinaw City, 3. 9 25

MINNESOTA—*Duluth*—Duluth 1st, 29.38. 29 38

MISSOURI—*St. Louis*—St. Louis 2d, 25. 25 00

NEBRASKA—*Nebraska City*—Falls City 1st, 1.58. Firth 1st, 5. 6 58

NEW JERSEY—*Monmouth*—Moorestown 1st, 23. *Newark*—Bloomfield 1st, 51.93. *New Brunswick*—Milford, 22; Princeton Witherspoon Street, 5; Trenton 1st, 1; — Prospect Street, 37. 139 93

NEW MEXICO—*Rio Grande*—Deming 1st, 4.25. 4 25

NEW YORK—*Albany*—Albany West End, 12; Greenbush 1st, 6.50. *Binghamton*—Binghamton North, 6.10. *Boston*—Newport, 26.16. *Brooklyn*—Stapleton 1st Edgewater, 76. *Buffalo*—Buffalo Westminister, 41.30; Conewango, 2. *Cayuga*—Auburn Central, 55.50. *Genesee*—Leroy 1st, 5.20. *Geneva*—Bellona Mem'l, 8; Komulus 1st, 5.25. *Hudson*—Florida, 3.96; Greenbush, 17.82. *Nassau*—Astoria, 12; Freeport, 15.82. *New York*—New York Puritans, 71; — West End, 26; — West Farms, 5. *Niagara*—Lewiston, 5. *North River*—Newburg 1st, 14.58; Poughkeepsie 1st, 18.51. *Rochester*—Ossian, 8.33. *St. Lawrence*—Morristown 1st, 6. *Steuben*—Jasper 1st, 4.31. *Utica*—Clinton, 8. *Westchester*—Bedford, 12; Katonah, 85.32; Mt. Vernon 1st ss., 16.98; New Rochelle 1st, 38.25. 612 89

OHIO—*Bellefontaine*—Huntsville, 4. *Cincinnati*—Mason, 2. *Dayton*—New Paris, 3.82. *Maumee*—Haskins, 1.13;

Waterville, 2.82. *St. Clairsville*—Coal Brook, 4.93; Lore City, 66 cts. *Wooster*—Apple Creek, 5; Mulesburg, 3; Nashville, 4. *Zanesville*—Muskingum, 10. 41 36

PENNSYLVANIA—*Allegheny*—Allegheny 1st Bible School, 42.87; Bethlehem, 2.50; Industry, 2. *Blairsville*—Armagh, 8.09; Kerr, 3; Plum Creek, 15. *Butler*—Buffalo, 1.50; Concord, 8.60; Portersville, 5.76. *Chester*—Dilworthtown, 4; Wayne ss., 4.15. *Carlisle*—Clarion 1st, 18.32. *Eric*—Eric 1st, 25. *Huntingdon*—Hollidaysburg 1st, 37.95; State College, 20.20. *Kittanning*—Avoonmore, 2.50; Freeport, 23; Homer, 6.45; Slate Lick, 12.21. *Lackawanna*—Camptown, 3. *Lehigh*—Allentown, 33.57. *Northumberland*—Emporium, 5. *Philadelphia*—Philadelphia Hebron Mem'l, 20; — Scots, 7.24; — Trinity, 4. *Philadelphia North*—Conshohocken, 11. *Pittsburg*—Castle Shannon, 3; Long Island, 12.26; Mount Pisgah, 11; Pittsburg Shade Side, 3.50. *Shenango*—Westfield, 20. *Westminster*—Chestnut Level, 15; Little Britain, 7; Slateville, 9.77. 410 44

SOUTH DAKOTA—*Southern Dakota*—Salem, 2. 2 00

TENNESSEE—*Union*—New Market, 7.45. 7 45

TEXAS—*Austin*—Webster 2. 2 00

WISCONSIN—*La Crosse*—Sechlerville, 4.25. *Milwaukee*—Stone Bank, 4.55. *Winnebago*—Weyauwega and ss., 5. 13 80

From the Churches, Sabbath-schools and Societies, \$1,694 15

INDIVIDUALS.

Mrs. C. P. Evans, Cleveland, O., 1000; Rev. R. Arthur, Logan, Kan, 3; "Two Warm Friends," 10; J. W. Judd, Andes, N. Y., 5; Mrs. Isabela Kidd, Bloomington, Ill., 3; Mrs. M. E. Drake, Brockport, N. Y., 2; Miss Annie Niebrugge, N. Y., 1; "C. Penna.," 5; Mrs. Anna W. Ludlow, Mexico, 10. 1,039 00

Interest from Invested Funds. 2,845 45

Emergency Fund 55,581 60

Total receipts in August \$6,022 60

WILLIAM W. HERBERTON, Treasurer,
507 Witherspoon Building,
Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF SABBATH-SCHOOL WORK, AUGUST, 1901.

ATLANTIC—*Atlantic*—Edisto ss., 7; Eutawville 1st ss., 3.10. *Fairfield*—Friendship ss., 4; Hopewell ss., 4.20; Howell Salem ss., 1.58; Little River, 5; Marion 2d ss., 1; Mt. Sinai ss., 5; Nazareth, 4; New Haven ss., 7.18; Trinity ss., 9. *McClelland*—Calvary ss., 5; Mattoon ss., 9. 65 06

BALTIMORE—*Baltimore*—Baltimore Faith ss., 7.80. *New Castle*—Lower Brandywine ss., 3.61. *Washington City*—Washington City Covenant, 20; — Western, 27. 58 41

CALIFORNIA—*Los Angeles*—Alhambra ss., 4.50; Fernando ss., 7.25; Inglewood ss., 6; Los Angeles Knox, 1.50, ss., 9.50; Pomona, 9.80. *Oakland*—Berkeley 1st, 7.60; Fruitvale, 4; Oakland Brooklyn, 10.50, ss., 5.32. *Sacramento*—Sacramento Westminister ss., 16.19. *San Francisco*—San Francisco Trinity ss., 20. *San Jose*—Hollister, 3; Los Gatos ss., 12.93; Salinas ss., 4.70. *Stockton*—Fresno 1st ss., 32.13; St. James ss., 8.50. 163 44

CATAWBA—*Cape Fear*—Lillington ss., 4; Mt. Olive ss., 1; Mt. Pisgah ss., 1.20; St. Paul ss., 6. *Catawba*—Biddleville (Greenville Mission), 3; St. Paul ss., 5. *Southern Virginia*—Christ, 1.60; Clarktown ss., 1.20; Dry Fork ss., 2.75; Grace Chapel ss., 2; Holme's Memorial ss., 8.80; Mt. Zion, 2.60; Pleasant View ss., 2.45; Russel Grove ss., 6. *Yadkin*—Antioch ss., 3; Freedom East ss., 3.30; Hannah, 1 ss., 3; Ingram ss., 8; Mebane, 1.50, ss., 6.27; Mt. Tabor ss., 3. 76 67

COLORADO—*Boulder*—Fort Collins, 10; Greeley ss., 7.70. *Denver*—Brighton, 10.40; Golden, 4.75, ss., 25.62. *Gunnison*—Gunnison Tabernacle, 42 cts. *Pueblo*—Canon City, 39; Colorado Springs 1st, 10; Rocky Ford, 17, ss., 33. 157 89

ILLINOIS—*Alton*—Blair, 4, ss., 11.10; Butler ss., 4.25; Hillsboro, 12. *Bloomington*—Lexington ss., 10; Mount Carmel ss., 4.40; Pontiac ss., 30.95; Reading ss., 5; Urbana, 3.50, Y. P. S., 5.50. *Chicago*—Chicago 2d ss., 73.08; — 4th, 129.64; — 41st Street, 24.43; — Hyde Park, 18; Joliet 1st, 94.0; New Hope, 27. *Freeport*—Belvidere ss., 10; Harvard ss., 1.44; Winnebago, 10. *Mattoon*—Bethel ss., 4.50. *Ottawa*—Troy Grove ss., 3.85. *Rock River*—Peniel, 7.20; Rock Island Cen-

tral ss., 12. *Schuyler*—Ebenezer ss., 4.80; Olive, 3.25. *Springfield*—Decatur ss., 25.53; Lincoln ss., 10. 465 02

INDIANA—*Crawfordsville*—Bethlehem ss., 6.37; Lafayette 1st ss., 10. *Fort Wayne*—Fort Wayne 1st ss., 55.96; *Logansport*—Bourbon ss., 10.19. *Muncie*—Cicero, 60 cts.; Peru, 10.84. *White Water*—Connersville German ss., 3.20; Harmony ss., 1.96; Liberty ss., 7.25. 106 37

INDIAN TERRITORY—*Oklahoma*—Blackwell, 87 cts.; Jones ss., 6.40. *Sequoyah*—Dwight ss., 10; Elm Spring ss., 12.50. 29 77

IOWA—*Cedar Rapids*—Cedar Rapids 4th ss., 6.36; Pleasant Hill ss., 2; Springfield ss., 5.54. *Corning*—Arlington ss., 6.67; Malvern ss., 14.82. *Council Bluffs*—Atlantic ss., 7.50; Marne ss., 1.60; Woodbine ss., 6.18. *Des Moines*—Des Moines Central ss., 51.33. *Dubuque*—Wilson's Grove ss., 3. *Fort Dodge*—Lohrville ss., 6; Maple Hill ss., 6.14; Paton ss., 6.75. *Iowa*—Mount Pleasant 1st, 16.06; Oakland ss., 3.87. *Sioux City*—Cherokee ss., 17.30; Plymouth Co. ss., 6.15; Union Township, 2. 169 27

KANSAS—*Emporia*—Belle Plaine, 5, ss., 12. *Highland*—Nortonville ss., 7; Washington, 5.25. *Larned*—Dodge City, 2.41; Spearville, 1.90. *Neosho*—Humboldt ss., 11.15; La Harpe, 1.70; Mineral Point ss., 1.64; Ottawa, 17. *Osborne*—Bow Creek ss., 3.31; Pleasant Hill, 1. *Solomon*—Lincoln ss., 6.15; Pleasant Dale ss., 1; Poheta ss., 8.70. 85 21

KENTUCKY—*Ebenezer*—Mount Sterling 1st, 25. *Transylvania*—Livingston ss., 5. 30 00

MICHIGAN—*Detroit*—Detroit Immanuel ss., 27; — Trumbull Avenue ss., 55; Milford ss., 10; Northville ss., 7; Pontiac ss., 76.97; Saline ss., 12.88. *Flint*—Bad Axe ss., 24.65. *Lake Superior*—Ispinghem ss., 31. *Lansing*—Lansing Franklin Street, 7. *Saginaw*—Alabaster ss., 2.90; Coleman ss., 2.60; Salzburg ss., 5.65; St. Louis ss., 4.08; Tawas ss., 75 cts. 207 48

MINNESOTA—*Duluth*—Brainerd, 2.21, ss., 5.57; Burnett ss., 1.93; Duluth 2d, 22; — Glen Avon ss., 34.56. *Mankato*—

ACKNOWLEDGMENT OF BOARD RECEIPTS

Blue Earth City, 6; Mankato Hope Mission ss., 7; Tracy ss., 2.75; Wilmont ss., 5.50; Winnebago City ss., 7.96. *Minneapolis*—Crystal Bay, 7.80; Minneapolis Andrew ss., 17.65; —Bethany ss., 6.60; —Bethlehem, 2.21; House of Faith ss., 2.60. *Red River*—Angus ss., 6; Maine ss., 6.87; Moorhead ss., 5.02; Thief River Falls ss., 5. *St. Cloud*—Kerkhove ss., 4.65. *St. Paul*—White Bear ss., 7.50. *Winona*—Orion ss., 1.35; Pleasant Valley, 1.35. 170 11

MISSOURI—*Palmyra*—Glasgow ss., 6.75. *Platte*—Oregon, 2.36 ss., 3.66; St. Joseph Hope, 3 ss., 2. *St. Louis*—Cornwall ss., 3; St. Louis North ss., 7.19; —Olivet Mission ss., 4.50; —Winnebago Mission ss., 5.13. *White River*—Oak Ridge ss., 1.52. 39 11

MONTANA—*Helena*—West Gallatin Holland ss., 1.75. 1 75
NEBRASKA—*Kearney*—Lexington, 3.51, ss., 16.16; North Loup, 2.90, ss., 3.60. *Nebraska City*—Panama ss., 4.93. *Niobrara*—Randolph ss., 3.80; Sunny Ridge, 2.25; Winnebago Indian ss., 8.81. *Omaha*—Omaha 1st ss., 23; —Knox ss., 27. 96 29

NEW JERSEY—*Monmouth*—Atlantic Highlands ss., 6.65; East Burlington ss., 5.76; Mount Holly, 2 ss., 13.46; Plattsburg ss., 3; South Amboy ss., 5. *Morris and Orange*—Boonton, 15.42; New Vernon ss., 16.50; Orange Hillside ss., 72.60. *Newark*—Kearney Knox ss., 15; Newark Calvary, 2. *New Brunswick*—Alexandria (Mt. Pleasant ss.), 9.50; Kingwood, 2; Lawrence ss., 5.43; Pennington ss., 13.31; Titusville, 2.30; Trenton Prospect Street, 4. *Newton*—Deckertown ss., 1.27; La Fayette, 7 ss., 1.25. *West Jersey*—Atlantic City 1st, 27; Logan Memorial ss., 11.51; West Cape May ss., 5. 289 99

NEW MEXICO—*Santa Fe*—Las Vegas 1st ss., 29.15. 29 15

NEW YORK—*Albany*—Ballston Centre ss., 9.80; Saratoga Springs 1st ss., 28.25; West Galway ss., 4.90. *Boston*—New Bedford ss., 5; South Boston 4th ss., 25.43; South Ryegate ss., 13.42. *Brooklyn*—Brooklyn Bethany ss., 7. *Buffalo*—Buffalo Covenant ss., 6.10; —Kenmore ss., 5.09; East Hamburg ss., 12; Portville, 13; Springville ss., 11.26. *Cayuga*—Scipio ss., 5.50. *Champlain*—Chateaugay ss., 9.61. *Columbia*—Jewett ss., 5.45. *Geneva*—Canoga, ss., 3; Naples ss., 8.25; Seneca ss., 2.5. *Hudson*—Circleville, 17; Florida, 3.96; Greenbush, 22.80; Hampton, 12.55; Hempstead ss., 5.80; Monticello, 6.50, ss., 10; Ranapo, 52.10; White Lake Bethel, 4, ss., 3. *Lyons*—Junius, 5. *Nassau*—Freeport, 7.25; Newton, 33. *New York*—New York Alexander Chapel ss., 31.25; —Puritans, 19.72; —Scotch, 75. *Niagara*—Lockport 1st ss., 26.90. *North River*—Cold Spring ss., 11.10; Highland Falls ss., 16.40; Poughkeepsie, 18.51; Smithfield, 9. *Otsego*—Margaretville ss., 1.50; Otego ss., 6. *Rochester*—Gates, 5; Rochester Emmanuel ss., 10.38; —Grace ss., 11.20; Sparta 1st, 15.65; Webster, 13. *Steuben*—Woodhull, 1.45. *Syracuse*—Onondaga ss., 3.08. *Troy*—Malta ss., 10; Saalem, 2.80, ss., 11.20; Troy Westminster, 7.50. *Utica*—Boonville ss., 9.68; Clinton, 10; Knoxboro ss., 16.57. *Westchester*—Katonah, 18; Mt. Vernon 1st ss., 27.70; Stamford 1st ss., 39.37; Thompsonville, 5. 814 63

NORTH DAKOTA—*Fargo*—Broadlawn ss., 4.45; Enderlin ss., 3.90. *Minnewaukon*—Rolla ss., 8.20. *Pembina*—Forest River ss., 5. 21 55

OHIO—*Bellefontaine*—Urbana ss., 2.74. *Cincinnati*—Cincinnati 7th ss., 50; Mason and Pisgah, 2; Williamsburg ss., 11.50. *Cleveland*—Cleveland South ss., 5; Parma ss., 12. *Columbus*—Bremen ss., 10.73; Columbus West Broad Street, 4.35, ss., 10.10. *Dayton*—Dayton 4th ss., 18.86; Springfield 2d, 23.59; Troy ss., 35.50. *Theron*—Clyde ss., 17.40; Olena ss., 7.61. *Lima*—Rockford ss., 12.33. *Mahoning*—Salem, 11, ss., 41.07. *Marion*—Delaware ss., 65. *Maumee*—New Rochester ss., 2; Paulding ss., 10; Toledo 5th ss., 19.71. *Portsmouth*—Portsmouth 1st, 17.69, ss., 17.61; Sandy Springs ss., 2.06. *St. Clairsville*—Bannock, 4, ss., 3; Coal Brook ss., 14; Lore City, 60 cts.; New Athens, 6, ss., 4; Scotch Ridge ss., 12. *Steubenville*—Harlem, 5.80; New Hagerstown ss., 3.65; Waynesburg ss., 5; Wellsville 1st, 3.09, ss., 39.51. *Wooster*—Congress ss., 12.14; Fredericksburg ss., 26.10; Nashville, 2. *Zanesville*—Coshocton ss., 39.57; Roseville ss., 4. 596 30

OREGON—*Portland*—Portland Forbes ss., 4.05. 4 05

PENNSYLVANIA—*Allegheny*—Leetsdale, 41.54. *Blairsville*—Greensburg Westminster ss., 5.60; Laird, 2.57; Windber, 3. *Butler*—Amity ss., 7.55; Middlesex ss., 23.27. *Carlisle*—Buffalo, 2; Chambersburg Central, 18; Duncannon, 4; Harrisburg Covenant ss., 6; Landisburg, 3; Petersburg 5; Upper, 2. *Chester*—Chichester Memorial, 5; Coatesville, 13.53; Honey Brook ss., 22.68; Marple, 5.82; New London, 10.61, ss., 19.39; Phoenixville ss., 21.21; Wayne ss., 4.15. *Claron*—East Brady ss., 19; Falls Creek, 8; Licking ss., 8; Oil City 2d, 48.50;

Reynoldsville ss., 13; Richardsville ss., 4.60; Richland ss., 6.37; Rockland ss., 6.20. *Eric*—Meadville Central ss., 40.75. *Huntingdon*—Higler ss., 3.50; Pease ss., 7; Sinking Creek, 8.25; Spring Creek ss., 15.12. *Kittanning*—Kittanning 1st, 30; Slate Lick, 10.52, ss., 17.18; Strader's Grove, 15.70. *Lackawanna*—Camptown, 3; Dickson City ss., 3.95; Duryea, 6.17; Franklin ss., 5.20; Nicholson, 4, ss., 4; Scranton Green Ridge ss., 15; Towanda Y.P.S., 5. *Lehigh*—Lansford ss., 15. *Northumberland*—Emporium, 3; Lycoming ss., 25; Mahoning ss., 109.32; Williamsport 1st ss., 23.33. *Philadelphia*—Philadelphia Hebron Mem'l, 10; —North 10th Street ss., 26.75; —Tioga, 32. *Philadelphia North*—Carmel Y.P.S., 2; Falls of Schuylkill ss., 5.70; Germantown Somerville ss., 12.12; —Summit ss., 26.36; Holmesburg, 6.70, ss., 32.44; Morrisville ss., 10.93; Neshaminy Warwick, 22. *Pittsburg*—Edgewood ss., 54.03; Forest Grove, 4, ss., 17; Pittsburg Park Avenue, 41.76, ss., 3; —South Side, 9.88, ss., 38.35. *Redstone*—McKeesport 1st, 4; Round Hill ss., 6; Uniontown 1st ss., 84.23. *Shenango*—Little Beaver, 7; New Brighton, 25.34; Volant, 5. *Washington*—Burgettstown Westminster ss., 8; Upper Buffalo, 26.15. *Wellsboro*—Arlot, 8. *Westminster*—Centre, 20.98, ss., 39.58; Cherry Hill ss., 5.16; Chestnut Level ss., 18.03; Stewartstown ss., 9.26; York 1st ss., 62.88. 1437 30

SOUTH DAKOTA—*Aberdeen*—Castlewood, 3.89; Eureka ss., 8. *Central Dakota*—House of Hope, 1.63; Huron, 10.30; Wolvey ss., 3.75. *Southern Dakota*—Scotland, 3.30; Sioux Falls, 5.61. 36 50

TENNESSEE—*Holston*—Erwin ss., 54 cts.; Timber Ridge ss., 4.66. *Union*—Baker's Creek, 1.60. 6 80

TEXAS—*North Texas*—Denison, 9.32. 9 32

UTAH—*Boise*—Boise City Bethany ss., 86 cts.; Caldwell ss., 12. 12 86

WASHINGTON—*Puget Sound*—Bellingham Bay ss., 12.10; Friday Harbor, 2.50. *Wata Walla*—Denver ss., 5. 19 60

WISCONSIN—*Chippewa*—Baldwin ss., 15; Chippewa Falls, 4.93. *La Crosse*—New Amsterdam, 1.61; Sechlerville, 7.20. *Milwaukee*—Milwaukee Holland, 1.28; —Immanuel, 38.50; Sheboygan ss., 2. *Winnebago*—Rural ss., 6.09. 76 61

MISCELLANEOUS.

Highlands ss., Mont., 2; Hickory Grove ss., Ill., 1.19; Lake Anas ss., S. D., 1.92; Potter Mission ss., N. C., 67 cts.; Bear Head ss., Minn., 1.14; Pleasant Ridge ss., Minn., 28 cts.; Lincoln ss., Minn., 1.02; Long Branch ss., Wash., 2.05; Geetingsville ss., Ind., 5.82; Shields River ss., Mont., 1.60; Mountain Glen ss., Mont., 1.15; York ss., Mont., 1.90; Moneck ss., Ia., 1.24; Col. per J. V. Milligan, 21.25; Col. per Geo. Perry, 3; Col. per H. C. Raimey, 3.38; Col. per W. H. Schureman, 53 cts.; Col. per Chas. Shephard, 2.35; Col. per A. Terry, 5.50; Col. per G. W. Van Sickle, 1; Col. per J. J. Williams, 7.50; Col. per A. N. Wylie, 15.22; Kelsey ss., Minn., 32 cts.; Marsland ss., Neb., 1; Lodi ss., Institute, Wis., 8.50; Caledonia ss., Institute, Wis., 7.06; Pine Hollow ss., Institute, Wis., 5.82; Dekorra ss., Institute, Wis., 8.62; Wilson ss., Mich., 1.85; Culver ss., Kan., 1.85; Scotch Dist. ss., Minn., 2.70; Lyttes ss., Wis., 1.35; S. S. Institute, La Pointe, Wis., 1.68; Grover ss., N. C., 1; Juniper ss., Ill., 3.15; Mitchell ss., Neb., 3.10. 5129 71

INDIVIDUAL CONTRIBUTIONS.

Mrs. Lanier, 100; "Cash, Chicago," 150; R. T. Morrison, 200; D. E. Thompson, 200; T. W. Synnott, 500; "Cash," 5; Wm. M. Findley, M.D., 5; Mrs. H. A. Laughlin, 20; John Ellis, 1; James Ellis, 50 cts.; Cash, 5; C. Penna., 1. 1,187 50

Contributions from Churches 1,752 64
" " Sabbath-schools. 3,713 58
" " Individuals 1,187 50

" " during August, 1901 \$6,653 72
Previously acknowledged 61,544 64

Total since April 1, 1901 \$68,198 36

C. T. McMULLIN, Treasurer.

Witherspoon Building, 1319 Walnut street, Philadelphia.

ACKNOWLEDGMENT OF BOARD RECEIPTS.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, AUGUST, 1901.

BALTIMORE—*Baltimore*—Churchville, 13.42. *Washington City*—Clifton, 8. 21 42

CALIFORNIA—*Los Angeles*—Glendale ss., Birthday Jug, 3.51. *Oakland*—Fruitvale Missy, Substitute Co., 5; *Oakland 1st Men's League*, 125; — *Brooklyn*, 12. 145 51

COLORADO—*Gunnison*—Gunnison Tabernacle, 2.17. *Pueblo*—*Pueblo 1st*, 31.10. 33 27

ILLINOIS—*Alton*—Blair, 6.60; *Salem German Ladies' Soc'y*, 5. *Chicago*—Chicago 3d, 10. 21 60

INDIANA—*Logansport*—Centre, 1.85; *Pisgah*, 1.25. *Muncie*—*Cicero*, 3.10. 6 20

INDIAN TERRITORY—*Cimarron*—El Reno, 9. *Oklahoma*—*Blackwell*, 4.56. 13 56

IOWA—*Corning*—Arlington, 19.14. *Des Moines*—*Des Moines 6th*, 10.50; *Laurel*, 3; *Newton ss.*, 6.25; *White Oak*, 50 cts. *Dubuque*—Lansing German C. E., 5; *Oelwein C. E.*, 2.50. *Fort Dodge*—*Dana*, 3; *Grand Junction*, 5. *Iowa City*—*Atalissa*, 1.51. *Waterloo*—*Dows*, 2.35. 58 75

KANSAS—*Larned*—Geneseo, 1. *Neosho*—*Cherokee*, 5; *Monmouth*, 2.50; *Pleasanton*, 5; *Scammon ss.*, (Children's Day offering), 4. *Osborne*—*Hoxie*, 4.30; *Lone Star*, 1; *Wakeeny*, 36. *Solomon*—*Barnard*, 6; *Dillon*, 1.05; *Elkhorn*, 2.85. *Topeka*—*Riley*, 8.35. 77 05

KENTUCKY—*Ebenezer*—Dayton, 5.80. 5 80

MICHIGAN—*Detroit*—*Detroit Immanuel*, 2.43; *Northville*, 17.50; *Southfield*, 3. *Monroe*—*Tecumseh*, 26.32. *Petoskey*—*Alanson*, 2.20; *Conway*, 1.03. 52 48

MINNESOTA—*Duluth*—*Grand Rapids*, 10. *Mankato*—*Luverne W.M.S.*, 7; *Rushmore*, 7.50. *St. Paul*—*St. Croix Falls*, 11. 35 50

MISSOURI—*St. Louis*—*Emmanuel*, 11; *St. Louis Lafayette Park Morning ss.*, 12.62; *Zoar*, 9. 32 62

NEBRASKA—*Hastings*—*Bloomington*, 6.40; *Stamford*, 2.81. *Kearney*—*Buffalo Grove German*, 5.12, ss., 88 cts.; *Gibbon*, 5; *Salem German C. E.*, 3.40. *Niobrara*—*Apple Creek*, 3; *Bethany*, 3; *Black Bird*, 5; *Kellar*, 4; *Scottville*, 4. *Omaha*—*Belle Centre*, 4.23; *Divide Centre*, 2; *Omaha Bedford Place*, 2; — *Clifton Hill*, 6.25; *Plymouth*, 5; *Webster*, 3.42. 65 51

NEW JERSEY—*Elizabeth*—*Perth Amboy*, 16.40; *Plainfield Bethel*, 1.09. *Jersey City*—*Passaic German ss.*, 5. *Monmouth*—*Shrewsbury*, 33; *West Nantaloing*, 2.44. *Morris and Orange*—*Mendham 1st*, 37.05; *Orange Hillside ss.*, 100. *Newark*—*Arlington*, 2.53; *Newark Roseville ss.*, 50. *New Brunswick*—*Trenton Prospect Street*, 34. *Newton*—*Andover C. E.*, 1; *Marksboro*, 15. 297 51

NEW YORK—*Albany*—*Albany 4th*, 1; *Ballston Centre*, 7.03; *Mariaville*, 5; *Rockwell Falls*, 2. *Boston*—*Newburyport 1st*, 24.75. *Brooklyn*—*West New Brighton Calvary*, 15.55. *Buffalo*—*Oneville*, 6.27. *Cayuga*—*Ludlowville*, 10. *Champlain*—*Belmont*, 5; *Burke*, 3.60; *Port Henry*, 11; *Saranac Lake*, 35 cts. *Columbia*—*Durham 1st*, 10.13; *Hunter*, 13.06. *Genesee*—*Pike*, 2.50. *Geneva*—*Geneva 1st*, 35.51; *Romulus*, 11.62. *Hudson*—*Florida*, 20.45; *Haverstraw Central*, 25; *Hopewell*, 30. *Long Island*—*Bridgehampton*, 27; *Setauket*, 35.50. *New York*—*New York Brick*, 100; — *Scotch ss.*, 25; — *West Farms*, 20. *North River*—*Amenia*, 17.82; *Marlborough*, 57.81, C. E., 5; *Newburg 1st C. E.*, 10; — *Calvary C. E.*, 5; *Poughkeepsie*, 95.61. *Otsego*—*Cherry Valley*, 54.82. *Rochester*—*Ossian*, 10; *Rochester North*, 45 68, C. E., 7; *Webster*, 12. *Troy*—*Salem ss.*, 5.27. *Utica*—*Lyons Falls*, 13; *Turin ss.*, 1.75. *Westchester*—*Greenwich 1st*, 69.32; *South Salem ss.*, 30. 887 50

NORTH DAKOTA—*Fargo*—*Fargo C. E.*, 15.50; *Lucca*, 3.75. 19 25

OHIO—*Mahoning*—*Lisbon 1st ss.*, 25; *Youngstown 1st*, 18.83. *St. Clairsville*—*Pleasant Valley C. E.*, 1.60. 45 43

PENNSYLVANIA—*Allegheny*—*Cross Roads*, 8.65. *Blairsville*—*Ligonier*, 11.48; *Windber*, 5. *Butler*—*Muddy Creek*, 15.50; *North Liberty*, 6.40; *Plain Grove ss.*, 15. *Carlisle*—*Duncannon*, 17; *Lebanon 4th St. C. E.*, 5; — *Christ ss.*, 7.76. *Chester*—*Bryn Mawr*, 152.20; *Marple*, 12.10; *Phoenixville*, 5; *Wayne ss.*, 21.44. *Clarion*—*Perry C. E.*, 2; *Rockland*, 5; *Scotch Hill*, 3. *Erie*—*Cambridge Springs*, 13.50; *Sugar Grove*, 5. *Huntingdon*—*Altoona 3d ss.*, 2.68. *Kittanning*—*Glade Run*, 22.28. *Lackawanna*—*Athens*, 20.64, ss., 3.16; *Wilkes-Barre 1st*, 396.26. *Northumberland*—*Emporium*, 20; *Mahoning* (patri-

otic offering) ss., 22.75. *Philadelphia*—*Philadelphia Hebron Mem'l*, 20. *Pittsburg*—*Canonsburg 1st C. E.*, 10; *Long Island ss.*, 13; *McKee's Rocks*, 15; *Pittsburg Shady Side*, 7. *Redstone*—*Long Run*, 27.50. *Shenango*—*Centre*, 16; *Leesburg*, 16. *Washington*—*Cross Creek*, 29.87. *Westminster*—*Chanceford*, 12.75; *Stewartstown* (Children's Day offering) ss., 8. 973 92

SOUTH DAKOTA—*Aberdeen*—*Roscoe* (Faris Branch, 5.25), 10.25. *Black Hills*—*Carmel*, 5; *Spearfish Valley*, 5. *South-ern Dakota*—*Lake Andes*, 2.66; *Palem*, 3; *Scotland*, 10. 35 91

TEXAS—*Austin*—*Marfa Station*, 7. 7 00

UTAH—*Utah*—*Salt Lake City Westminster*, 15.10. 15 10

WASHINGTON—*Alaska*—*Fort Wrangell 2d*, 5. *Olympia*—*Iiwaco*, 4; *Tacoma Immanuel*, 4.65. 13 65

WISCONSIN—*La Crosse*—*Greenwood*, 6, ss., 1. *Madison*—*Hurricane German*, 2; *Lancaster German*, 5; *Liberty German*, 1. *Milwaukee*—*Milwaukee Holland*, 3.50; — *Immanuel ss.*, 10. 28 50

Total received from Churches, Woman's Societies, Sabbath-schools and Young People's Societies. \$2,893 04

INDIVIDUALS, ETC.

M. M. M., *Pittsburg Pres.*, 14; *Pres. Relief Association of Neb.*, 12; *Rev. Thos. L. Sexton, D.D.*, *Seward, Neb.*, 19; *Wm. L. Austin, of Phila.*, Pa., 300; *Unknown*, 5; *Mrs. Elizabeth Bell, Franklinville, Md.*, 3; *Harris Ely Adriance, New York*, 150; "A Friend", 30 cts.; "New England Presbyterians", 20; *Mr. and Mrs. G. H. Condit, East Orange, N. J.*, 60; *Mr. and Mrs. John G. Frero, Evanston, Wyo.*, 5; *Rev. J. W. Hancock, Red Wing, Minn.*, 25; "C. Penna.", 11; *Mrs. A. I. Bulkeley, Brooklyn, N. Y.*, 22.50; *Interest on Permanent Funds—Sustentation*, 12.25; *General Permanent Fund*, 128 25; *C. R. Otis Missionary Fund*, 45.75; *Gen'l Permanent Fund Unassigned*, 10.50 . 834 55

LEGACIES.

Est. *W. F. Clingan, late of Milton, Pa.* . . . \$237 50
 " *Harriet N. Steuben, late of San Francisco, Cal.* . . . 498 00
 " *Louisa Leggett, late of Stillwater, N. Y.* 950 00
 " *Thankful P. Smith, late of Racine, Wis.* 99 90
 " *Wm. Wilson, late of Upper St. Clair, Pa.* 100 00
 " *Samuel Milliken, late of Warrensburg, Mo.* . . . 100 00
 " *Rev. Lucius E. Barnard, late of Galesburg, Ill.* . . . 149 90
 " *John P. McEwen, late of Shelby Co., Ia.* 750 00
 " *Ruth Cellars, late of Dell Roy, O.* . . . 510 64

Less legal expenses incurred in collecting same 1 50 3,394 44

Total received during August, 1901 12,127 22
 Total received during August, 1900 14,604 07
 Total received from April 1, 1901, to Aug. 31, 1901. 151,509 19
 Total received during same period last year 127,324 29

SPECIAL DONATION.

1st Ch. ss., *Lockport, N. Y.* 50 00

SAN JUAN HOSPITAL SPECIALS.

"One Interested," 1; *Unknown Friend*, 5; *M. A. Houghton, Monmouth Beach, N. J.*, 10; *Mrs. Wm. G. Dunn, Columbus, O.*, 25; *Mrs. Philip H. Stribling, Phi a., Pa.*, 5; *Y. P. S. C. E., Lambertville, N. J.*, 8.50; *Mrs. W. H. Atkinson, Ashland, Ore.*, 5; *Mrs. Mary W. Huntington, Montclair, N. J.*, 5 64 50

H. C. OLIN, Treasurer,
 156 Fifth Avenue, N. Y.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1901.

† In accordance with terms of mortgage. †† Twentieth Century Fund.

ATLANTIC—*South Florida*—*Crystal River*, 2.05. 2 05

BALTIMORE—*Baltimore*—*Baltimore 1st* (a member), 50.

ACKNOWLEDGMENT OF BOARD RECEIPTS

New Castle—Elkton, 10; Lower Brandywine, 5; Wilmington East Lake, 2.35; Zion, 6. *Washington City*—Washington City 1st, 3. 106 35

CALIFORNIA—*Genica*—Santa Rosa, 10; Tomales, 5; Two Rocks, 5. *Los Angeles*—Beaumont ss., 1.08; Inglewood, 5; Orange, 8. *Oak and*—Oakland Brooklyn (inc. ss., 5.32), 23.37. *Sau Francisco*—San Francisco Howard, 14.95; — Westminster, 11. *Stockton*—Woodbridge Betuel, 4. 90 40

CATAWBA—*Southern Virginia*—Henry, 1; Hope, 1; Ridge-way, 1. 3 00

COLORADO—*Boulder*—Cheyenne, 12.90. *Denver*—Wray, 3.25. 16 15

ILLINOIS—*Alton*—Whitehall, 6. *Bloomington*—Philo, 13; Towanda, 3.05. *Chicago*—Evanston 1st, 41.43; Hinsdale, 1.17; South Waukegan Y.P.S.C.E., 2. *Freeport*—Marengo, 4; Middle Creek, 9.40; Savanna, 5. *Teoria*—Princeville, 6.37. *Schnyler*—Hersman, 1; Rushville, 3.37. 95 79

INDIANA—*Crawfordsville*—†† Montezuma, 50; Newtown, 5. *New Albany*—Graham, 1.60; New Albany 1st, 8.90. 65 50

INDIAN TERRITORY—*Choctaw*—Post Oak Grove, 2. *Kiamichi*—Beaver Dam, 1. 3 00

IOWA—*Cedar Rapids*—Bethel, 1.45; Delmar, 60 cts.; Lyons, 2. *Corning*—Shenandoah, 8.90; Sidney, 13. *Des Moines*—Des Moines Highland Park, 2; Howe Holland, 1; Leon, 4.95; LeRoy, 5; Newton, 4. *Dubuque*—Pine Creek, 5; Unity, 4. *Port Dodge*—Boone, 15.40; † Emmanuel German, 50; Glidden, 9.47; Rippey, 3; Wheatland German, 10. *Sioux City*—Sioux City 1st, 23.78. *Waterloo*—Salem, 9.21; Tama, 95 cts.; Toledo, 2.32; Tranquility, 9.62. 185 65

KANSAS—*Emporia*—Council Grove, 7. *Highland*—Holton, 14. *Larned*—Lyons, 7.01. *Nesho*—Richmond, 7.25. *Osborne*—Fairport, 2.15; Natoma, 2.46; Wakeeny, 8. *Topeka*—Auburn, 6.50; Gardner, 3; †† Kansas City Central, 25; — Western Highlands, 8.15; Manhattan, 6.10. 95 65

KENTUCKY—*Louisville*—Louisville Immanuel, 2. *Transylvania*—Greensburg, 2.60. 4 60

MICHIGAN—*Detroit*—Ann Arbor, 20.19; Dearborn, 1; Detroit Calvary, 5.82. *Lansing*—Stockbridge, 1.50. *Monroe*—Palmyra, 8; Tecumseh, 13.40. 49 91

MINNESOTA—*Duluth*—Duluth 1st, 10.70. *Mankato*—Amboy, 8.52; Balaton, 2.80; Holland, 4; Le Sueur, 5.07; Luverne, 11.65; Morgan, 6; Redwood Falls, 3; Woodstock, 4. *Minneapolis*—†† Minneapolis Grace, 57.4; — Highland Park, 11.30. *Winona*—Oronoco, 1.72. 642 79

MISSOURI—*Kansas City*—Kansas City 2d, 42.63. *Ozark*—Carthage, 10.31. *Platte*—Cameron, 1.58; Parkville ss., 6.32. *St. Louis*—Drake Emmanuel, 5. 65 84

NEBRASKA—*Hastings*—Hastings 1st, 81. *Kearney*—Gibbon, 2. *Nebraska City*—Pawnee City, 14.70. *Omaha*—Lyons, 6.10; Marietta, 6; Oronoco, 1. 110 80

NEW JERSEY—*Elizabeth*—Elizabeth Westminster, 34.45; Perth Amboy, 9.12; Pluckamin, 4.80; Woodbridge, 18.95. *Jersey City*—Englewood West Side, 4; Garfield, 4. *Monmouth*—Atlantic Highlands, 1; Freehold, 11.88; Manalapan, 3.95; Point Pleasant, 9.56. *Morris and Orange*—East Orange 1st, 116.71; Rockaway, 22; Schooley's Mountain (add'l), 1. *Newark*—Newark Park, 3.20; — South Park, 25.72. *New Brunswick*—Alexandria, 5; Ewing, 8.46; Milford Holland, 6; Pennington, 16.27. *West Jersey*—Blackwood, 20. 326 07

NEW YORK—*Brooklyn*—Staten Island Calvary, 7.60. *Cayuga*—Auburn Westminster, 4. *Columbia*—Durham 1st, 6.83. *Geneva*—Gorham, 6. *Hudson*—Middletown 2d, 15. *Astoria*—Marion, 6.30; Palmyra, 5.20; Rose, 5.34. *Nassau*—Astoria, 5; Glen Cove, 8. *New York*—New York 1st Union, 7.20. *Niagara*—Niagara Falls Pierce Avenue, 1. *North River*—Marlborough, 30.49; New Hamburg, 12. *Otsego*—Cherry Valley, 11.51. *Rochester*—Genesee 1st, 10; Rochester Memorial, 20. *St. Lawrence*—Chaumont, 4.22. *Steuben*—Cohocton, 1; Prattsburg, 3.54. *Syracuse*—Oswego Grace, 5.60. *Troy*—Waterford, 31.72. *Utica*—Walcott Memorial, 13.70; Westerville, 10. *Westchester*—Rye, 57.06; South Salem, 9.24. 300 55

OHIO—*Chillicothe*—Bloomingsburg, 2.05. *Cincinnati*—Bond Hill, 5; Loveland, 9.65; Springdale, 6.65; Wyoming, 20.16. *Columbus*—Amanda, 5; Columbus West Broad Street, 5.50. *Dayton*—Dayton Memorial, 24.95; Hamilton Westminster, 7; South Charleston, 9.57; Springfield 1st, 22. *Lima*—Findlay 2d, 4.25. *Mahoning*—Kinsman, 7; Massillon, 10.50; Petersburg, 1.13. *Marion*—Milford Centre, 1.25. *Munsee*—North Baltimore, 22.50. *St. Clairsville*—Barnesville, 6.40; New Athens, 8; St. Clairsville, 13. *Steubenville*—Racon Ridge, 4.25; Unionport, 1. *Wooster*—Canaan, 1.21. *Zanesville*—Brownsville, 8. 206 02

OREGON—*East Oregon*—Union, 98 cts. *Portland*—Astoria

1st, 2.91; Bethany German, 5. *Southern Oregon*—Marshfield, 2.11. 11 00

PENNSYLVANIA—*Allegheny*—Allegheny Melrose Avenue, 1; Bellevue, 16.80; Natrona, 6.18. *Blairsville*—New Kensington (inc. ss., 2), 11.50; Union, 2.90. *Carlisle*—Newport, 6. *Chester*—Dilworthtown, 3; East Whiteland, 5; Great Valley, 4; Kennett Square, 5; New London, 3; Oxford 2d, 60 cts. *Clarion*—Brookwayville, 10.78; Punxsutawney, 10. *Erie*—Bradford East End, 2.52; Cochranton, 5; East Greene, 2; Erie 1st, 5; Gravel Run, 1.77; Hadley, 2; Jamestown, 80 cts.; Pittsfield, 2. *Huntingdon*—Mount Union ss., 7.11; West Kishacoquillas, 5. *Kittanning*—Saltsburg, 20; Union, 2. *Lackawanna*—Elmhurst, 5; Kingston, 10; Mehoopany, 5; Nicholson, 3. *Lehigh*—Bethlehem 1st, 13.25; Easton South, 3.54; Lehighport, 1.50. *Northumberland*—Watsonville, 7; Williamsport 1st, 5. *Philadelphia*—Philadelphia Beacon, 4; — Hebron Men'l, 9. *Philadelphia North*—Bridgeport 1st (inc. ss., 2), 7; Chestnut Hill Trinity, 15; Germantown 1st, 121.58; †† Jeffersonville Centennial, 50; Pottstown, 10.05. *Pittsburg*—Charleroi, 9; Fairview, 4; Ingram, 4.07; McKee's Rocks (inc. ss., 4.14), 9.14; Oakdale, 15.05; Pittsburg 3d, 377.53; Sheridanville, 3. *Redstone*—McKeesport 1st, 24. *Shenango*—Centre, 5.60; Moravia, 3.35; Rich Hill, 2; Wampum (inc. Y.P.S.C.E., 1), 7.55. *Washington*—East Buffalo, 20.67. *Westminster*—Cedar Grove, 5. 900 84

TENNESSEE—*Holston*—Timber Ridge, 60 cts. *Kingston*—Huntsville, 4. *Union*—Eusebia, 1; Rockford, 1. 6 60

TEXAS—*Austin*—†† El Paso, 80. *North Texas*—Jacksboro, 5.25. 85 25

UTAH—*Kendall*—Idaho Falls, 2. *Utah*—Salt Lake City 3d, 5. 7 00

WASHINGTON—*Puget Sound*—Friday Harbor, 3; Natchez, 7. *Spokane*—Rockford, 1.60. *Walla Walla*—Lapwai 5; †† Moscow, 50; Walla Walla, 10. 76 60

Contributions from churches and Sabbath-schools. . . \$3,458 41

OTHER CONTRIBUTIONS.

| | |
|--|---------|
| "Cash" | \$15 00 |
| "Cash," Aurora, Ind. | 5 25 |
| "C. Penna." | 3 00 |
| Miss "E. M. E.," Albany, N. Y. | 10 00 |
| | <hr/> |
| | 28 25 |

MISCELLANEOUS.

| | |
|-----------------------------------|------------|
| Premiums of Insurance | \$511 52 |
| Sales Church Property | 5 70 |
| Interest on Investments | 679 00 |
| Partial Losses | 18 95 |
| | <hr/> |
| Stuart Fund | 1,215 17 |
| | <hr/> |
| | 61 00 |
| | <hr/> |
| | \$4,762 83 |

| | |
|--|-------------|
| Church collections and other contributions, April 11 to September 30, 1901 | \$18,885 15 |
| Church collections and other contributions, April 11 to September 30, 1900 | 18,748 66 |
| | <hr/> |

LOAN FUND.

| | |
|---------------------------------|------------|
| Interest | \$1,081 86 |
| Payments on Mortgages | 721 13 |
| | <hr/> |
| | \$1,802 99 |

MANSE FUND.

| | |
|---------------------------------|------------|
| Installments on Loans | \$325 00 |
| Premiums of Insurance | 18 00 |
| Total Losses | 150 00 |
| | <hr/> |
| | \$1,093 00 |

RAYNOLDS FUND.

| | |
|----------------------------------|------------|
| Interest | \$153 00 |
| Estate Wm. F. Reynolds | 70 00 |
| | <hr/> |
| | 223 00 |
| | <hr/> |
| | \$1,316 00 |

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

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